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Zion's Herald

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Capture of Lieutenant Gillmore

The Philippine insurgents captured Lieut. J. C. Gillmore, U. S. N., and fourteen men from the U. S. S. Yorktown on the 12th inst. These are the first prisoners taken since the beginning of hostilities, and serious anxiety prevails as to their fate. The Yorktown was sent to Baler for the purpose of rescuing the Spanish forces, which were surrounded by four hundred of the insurgents. There were three Spanish officers, eighty men, and four priests. The Americans were ambuscaded, and the insurgents refused to hold any communication with our forces after the capture. Baler is on the east side of Luzon and about eighty-five miles in a straight line northeast of Manila. By water the distance is over six hundred miles. Every effort will be made to rescue or ransom the prisoners, but the issue is uncertain because of the attitude of the insurgents.

Four Military Departments in Cuba

The Secretary of War has issued an order abolishing two of the military departments in Cuba, and extending the jurisdiction of the five remaining departments to cover the whole island; the departments of Santiago, Puerto Principe, and the city of Havana are retained intact. Santa Clara and Matanzas, Pinar del Rio and the province of Havana, constitute two departments, the first under the command of Gen. James H. Wilson, and the other under the command of Gen. Fitzhugh Lee. This consolidation will simplify the work of governing the island, and will bring the departments in closer touch with General Brooke, the military governor. The health of the army continues to be good, and with regular troops who know how to take care of themselves, there is no apprehension of yellow fever.

Victims of the Bubonic Plague

It has never been possible to ascertain the number of deaths in the densely populated cities of India. It is practically impossible since the rigorous repressive measures instituted to stamp out the plague. Statistics collected under these restrictions show that there have been 250,000 deaths since the appearance of

the bubonic plague, exclusive of the city of Bombay. In that city the deaths for many weeks were more than one thousand a day, and now that they have been reduced to one hundred a day, they speak of the disease as being under control. The fatalistic resignation of the natives and their abhorrence of modern sanitary precautions have been greater obstacles than the plague itself. The reports from all the infected regions show that the epidemic is not spreading, and that in most of these regions there is a steady decrease both in the number of cases and the number of deaths.

Mohammedans versus Buddhists

Reports from the capital of the Kansu Province in China are to the effect that the Mohammedan communicants have rebelled against the authorities. This branch of the Mohammedan family is the most savage and bigoted in all China. The communicants call themselves Sal-muns, and they have unrolled the sacred green banner of the Prophet, which means a war of extermination against the Buddhist unbelievers. The word has been passed to all the Mohammedan townships in Kansu, Shensi and Chinese Turkestan that these unbelievers are to be killed at sight. The Chinese forces are entirely inadequate to cope with these frenzied zealots of the Prophet, and there are grave fears that the whole Mohammedan population may be involved. The perils of the Chinese Empire multiply, and even the Empress Dowager is alarmed.

Felon or Senator

It is a most remarkable experience for a man to wake in the morning with the prospect of being declared a felon before sunset, and at noon of the same day receive an appointment as a senator of the United States. That is what happened to Matthew S. Quay last Saturday. He was tried for conspiracy to defraud the State by the transfer of large sums of money from its treasury to a certain bank where he might have the free use of it. The people of the commonwealth of Pennsylvania almost unanimously believe that Quay has for many years used their money for speculation, and that the interest on the money which they have paid in taxes has helped to make him rich. Their belief is undoubtedly in strict accordance with the fact. Notwithstanding this unfortunate state of things, the verdict of the jury was in his favor, and technically it must be accepted as warranted by the interpretation of law and the rules of evidence. Morally, Quay cannot be held guiltless; but in the eyes of the law he is not a felon. With a shameless disregard for public opinion, the governor appointed him to

represent the important State of Pennsylvania in the Senate of the United States. Had he been found guilty of the felony with which he was charged, the governor would probably have pardoned him with the same effrontery. Pennsylvania is more thoroughly under the dominion of the political boss than any other State in the Union.

Quay's Appointment

It is almost impossible of belief that the Senate of the United States will so stultify itself as to admit Matthew S. Quay to a seat in that body after the legislature failed to elect him. Since 1825 all the precedents are against his admission under the circumstances. The governor of a State has no right, according to the Senate's interpretation of the Constitution, to appoint to an original vacancy. In the opinion of many authorities the Pennsylvania constitution is also opposed to such action. Indeed, this latter instrument seems to withhold from the governor the authority to make any appointment to the United States Senate, for it directs him to call an extra session to fill any vacancy that may arise. There are indications that Quay will attempt to win enough senators over to his side to secure a reversal of its former decision, and, such is the condition of politics in this country, it is not improbable he may succeed. His success would have the effect of increasing the Senate to its full number, for Utah, California and Delaware would undoubtedly take advantage of this to fill the vacancies which now exist on account of the failure of their legislatures to elect.

Preventing Collisions at Sea

The eophone is designed to indicate the position of a ship at the moment when she blows her whistle, and thus prevent collisions at sea, especially in a fog. On the pilot-house is placed a vane which catches the sound of the whistle; a brass rod connects with a dial wheel in the cabin; and receivers somewhat similar to those used on a telephone are attached to the dial wheel. The vane catches the sound on the side on which it occurs and transmits it through funnels to the receivers. The operator places the receiver to his ear and turns the dial until he reaches the point where the sound is the most distinct; that is the direction in which the vessel, or reef, is located from which comes the sound of the whistle. It is of the greatest assistance during foggy weather. In a series of experiments, performed not long since, the use of the eophone enabled the operator to locate the direction of the vessel blowing her

whistle, within half a point. This is remarkably good work, and should future tests prove as satisfactory, the eophone will speedily find its way to a recognized place on most of the sea-going vessels of the world.

Resuming Friendly Relations

The French ambassador, M. Cambon, through whom Spain has conducted her intercourse with the United States since she broke off her diplomatic relations, has officially informed the State Department that the Duc d'Arcos has been appointed Spanish minister to this country, and that Spanish consuls will be at once appointed for New York, San Francisco, Havana, Olenfuegos, San Juan, Manila and Iloilo. Spain has also sent notice of her acceptance of Hon. Bellamy Storer as our representative in Madrid. No date has been fixed for the arrival of the Spanish minister in this country, but the prompt resumption of friendly relations is very gratifying.

Ninety Miles an Hour

Sixty miles an hour is good work for a locomotive, but a new iron horse is now in training on the Boston & Albany Railroad that is expected to make ninety miles an hour. It has already made seventy miles an hour with what its admirers call "ridiculous ease." The best speedy locomotives of the New York Central Railroad which draw the trains of the record-breaking Empire State express weigh sixty-two tons, but this new steam Hercules tips the scale at eighty-five tons. It takes hold of a train weighing 225 tons and draws it along at the rate of seventy miles an hour with less apparent difficulty than is found by its rival of the New York Central in drawing a train weighing 181 tons. It carries coal and water enough to make a run of four hundred miles without a stop, and at its highest rate of speed is expected to burn only forty pounds of coal to a mile. The English, who are also experimenting with a new type of locomotive designed for fast trains, are kept advised of the progress of "No. 221," and all railroad managers are waiting to see if the predictions in regard to it are fulfilled.

British Pacific Cable

Twelve years ago the British Colonial Conference took up the matter of a Pacific cable. Five years ago the Canadian Government made provision for some preliminary surveys to determine the best route and estimate the cost. Two years ago all the information was submitted to a Pacific Cable Committee in London. This committee has now made its report, and only the sanction of the Imperial Government is needed to begin the work. All the landing stages will be on British territory. Starting at Vancouver, it passes to Norfolk Island via Fanning Island and Fiji. From Norfolk Island it branches to Queensland and New Zealand. To lay the cable and keep it in repair three years will cost \$9,000,000, and each of the Australian colonies will be responsible for one million, while Great Britain and Canada will divide the remainder

equally between them. The rate from London to Australia is not to exceed seventy-five cents a word, and even at this low rate it is estimated that after three years the cable will earn more than its expenses. The indifference of the Fifty-fifth Congress to our own needs in the matter of a cable is very hard to understand, and very greatly to be regretted.

Lynchers Not Convicted

It is a matter of deep regret that the murderers of Baker, the Negro postmaster at Lake City, S. C., will not be punished immediately, and probably will not be punished at all. Thirteen of them were indicted; two turned state's evidence, and a strong case was made out by the prosecution; but after deliberating twenty-two hours the jury failed to agree. It is reported that the jury was evenly divided, six being for conviction and six for acquittal, at first, but finally there were but five members who voted for conviction. Eight of the accused were required to furnish bonds for a new trial in November, but it is doubtful if they will be tried. Judge Brawley, in dismissing the jury, said that South Carolina is a white man's State, and if, with all the machinery of law at their command, the white men are unable to govern without recourse to mob rule, it was time to confess a weakness and acknowledge their inability to do it. The result of the trial surprised nobody except the accused, and they had expected to be acquitted.

Burned at the Stake

On March 16, a mob rode into the little town of Palmetto, Georgia, stormed the jail, and murdered four Negro prisoners. Ten days ago a white man was murdered by a Negro in the vicinity. Last Sunday this Negro was burned at the stake in the presence of two thousand men and women, who shouted at the contortions of the helpless victim; and the next morning the body of another Negro, implicated by the former victim, was found hanging from a tree. A third Negro, who was heard to say that the death of every Negro should be avenged, was promptly lynched. Ex-Governor Atkinson met the mob on Sunday as he was returning from church and appealed to them to let the law take its course; he declared that some of them were known to him personally, and that he would testify against them in the courts; but the madness for man-hunting was on them, and he might as well have besought a pack of hungry wolves to spare a lamb. As to any regard for law, there is none of it. The law is as powerless to protect those in its custody as it is to vindicate itself when the guilty are brought to trial. While the white population of Georgia as compared with the colored population is as nine to eight, so widespread is the terror that Negroes are fleeing from the State as from a den of wild animals. It is the white race that displays brutalities which would make the wildest savage turn green with envy, while the colored people cannot sink to such depths of inhuman cruelty as to burn their helpless victims as a Sunday afternoon diversion.

British Troops at Cape Town

For some years it has been the policy of the British Government to withdraw troops from the colonies and reduce the garrisons to the smallest number necessary for the preservation of order. It is, therefore, a matter of considerable comment that the British forces at Cape Town have been increased from 3,000 men to 9,000 during the last three years. When the Liberal leader in the House of Commons asked the meaning of this increase, Mr. A. J. Balfour answered that it was due to the necessity of protecting the coaling stations; but he added, "There are conceivable possibilities which might make these troops necessary." The Transvaal is gradually being hemmed in with battalions of British troops, and the various disturbances there lead many to think that the enlarged garrisons at the Cape of Good Hope bode evil to the South African Republic over which Oom Paul presides.

Calumpit Next

On Sunday the Americans began to move out of Malolos toward Calumpit, six miles distant. About four miles northeast of Malolos, at a place called Quingua, the advance guard was attacked by the insurgents, and a sharp engagement resulted in the death of five privates, a lieutenant, and the colonel of the 1st Nebraska regiment. Forty-nine of our men were wounded. They held their ground till the 1st Nebraska was on the trenches, and then they fled to the second line of entrenchments one mile distant. Calumpit itself is strongly entrenched, and there is said to be a large number of Aguinaldo's followers to defend it. Quingua is about eighteen and a half miles north of Manila, and is one of the most important municipalities of the province of Bulacan. It has a population of 7,500. Since the retreat of the insurgents from Malolos there have been frequent skirmishes between that place and Quingua. The Americans cannot spare soldiers to garrison the captured towns, and their failure to hold them gives color to the reports circulated among the Filipinos that our forces are constantly being driven out of towns that we have captured. A Spanish prisoner, whom the Filipinos released, says that they have 50,000 rifles, 200 pieces of artillery, and plenty of ammunition. There is abundant evidence that they have rapid-firing guns of the latest pattern, and it is reported that they have established two large cartridge factories. It is impossible to maintain a blockade along such a coast as that of Luzon, and so supplies of all kinds can be obtained by Aguinaldo as long as his money and his credit hold out. There are rumors that Chinese, European and even American merchants are willing to sell him supplies when they are assured of the cash.

The Spanish commissioners who attempted to enter the rebel lines, with permission of the American authorities, to negotiate for the release of Spanish prisoners were not allowed to do so, and at this writing nothing has been heard of the American prisoners captured while reconnoitering under Lieutenant Gillmore.

UNINTENDED GOOD

UNINTENDED good is far from implying unintended goodness. On the contrary, it is the best and surest indication of inherent and essential goodness of heart. One who is always performing unintended benefactions does so because his whole nature is habitually inclined toward good. The benevolence that is not conscious of its own benefactions is far more deeply seated than that which plans and notes them. It corresponds with that culture which manifests itself in all the unconscious details of expression, as compared with the culture that attains correctness in public speaking or writing by watchful care and self-conscious effort. There are men and women who can write addresses or letters that bear every mark of scholarly exactness and elegant rhetoric, yet whose every-day speech and whose unguarded writing are full of offences against accuracy and good taste. Which should we consider the more thoroughly cultured person — the one of studied and elaborate accuracy in speech and writing, or the one whose whole expression is full of unintended grace and elegance? Surely, the latter. And so it is with goodness. The truest, sincerest philanthropist is he whose left hand literally knoweth not what his right hand doeth; whose self-consciousness is not kept alive by specific, studied acts of benevolence, but who is perpetually and unconsciously blessing his fellow-men.

Such souls of pure and unobtrusive goodness are not always appraised at their true worth. They seldom gain such approbation as falls to the lot of the more demonstrative philanthropist — the man who may be said to *do* good rather than to *live* it. But He who seeth the heart and judgeth by the issues of the heart will never fail to recognize and reward unintended goodness. A loving, sympathetic spirit and character are better, in God's sight, than a record of the most splendid benefactions performed in expectation of the praise of men.

AFTER CONFERENCE --- WHAT?

"THE king is dead. Long live the king!" After one year of faithful, earnest work completed, what should follow but another year still better, fuller of yet more glorious and successful toil, with larger plans, with brighter hopes, with holier living? It is the spring-time. This in itself is an omen of good, a harbinger of blessing. The blood courses more swiftly. The days are longer and yield more hours for labor. The demands upon the physical are less severe, and hence more vigor can be expended upon higher matters. The sweet fellowships of Conference, the hints and helps received from others' experiences, the survey of the months behind at a little remove in place as well as time, and the spiritual uplift from special services, make an excellent starting point for a spirited advance. It is the plain pointing of every token that marks this season.

Some go to new fields. Old mistakes can be avoided, new projects attempted, the conditions carefully studied, the sit-

uation fully mastered. Others return where already a good beginning has been made, and where as they inaugurate a new campaign pleasant faces will greet them and tried friends will rally around them. But whether at new stations or old, whether in country or city, there should be no question as to the attitude that fits the hour. This must be made a most memorable year. The nineteenth century approaches completion, the twentieth is not far away. Already have been sounded forth the bugle-notes for the mightiest achievement to which our great church has ever girded herself. Either magnificent victory is before us, or most humiliating defeat. It must certainly be made the former. Two million converts are to be gathered into the fold, two million eagles are to be placed as a thank-offering at the feet of the Lord. The undertaking is, in one aspect, colossal, but we are a colossal church, forbidden both by our numbers and our history to think in small figures; and if only united effort shall be secured, the outcome can be in no respect doubtful. Failure waits on apathy, incredulity, selfish ease, unworthy doubts and fears, undue absorption in mere local interests. All these must be put away. Whatever ought to be done, can be done.

After Conference, then, a review and a preview, a glance backward to gather the lessons of the past, a glance forward to anticipate the triumphs of the future, a glance around to grasp all the possibilities of the present. After Conference a deeper consecration to God — is there any time when this is not supremely in order? — a completer summoning of all mental and spiritual powers to do honor to the King, a fuller dedication of body and soul to the one work which might fill an angel's hands and filled a Saviour's heart. If this shall be the purpose that animates the ministers of the New England Conferences — and especially if it takes possession of both pastors and people — who shall say what victories may not be before them? The decline which in some quarters seems to threaten will be arrested at once, a glorious advance will be made certain, the hosts of the Lord under leadership inspired by the manifested Holy Ghost will sweep on to grander conquests, all heaven will rejoice, and eternity alone will reveal the results. Surely this is the clear demand of the hour. This we can do — we helping the Lord, and the Lord helping or employing us. Therefore this we must do, this we will.

PERSONALS

— Governor Bushnell has given \$10,000 toward a \$60,000 Young Men's Christian Association building at Springfield, Ohio.

— Bishop Newman opened the Wyoming Conference in session at Kingston, Pa., April 12, but was unable to preside to the close, and Bishop Joyce took his place. Bishop Newman returned to New York.

— John C. Postlethwaite, Esq., of Jewell City, Kan., appointed one of the judges of the new Court of Visitation, is widely known not only as a strong lawyer, but as a man of fine executive gifts. He was a lay delegate in the General Conference of 1892, and has been president of the Epworth

League of the Northwest Kansas Conference.

— Samuel Swartz, who was recently elected mayor of Columbus, Ohio, was the candidate of the Anti-Saloon League.

— In the public bequests in the will of the late James F. Almy it is noted that he leaves \$5,000 to Boston University and \$5,000 to the Y. M. C. A. of Salem.

— Dr. William V. Kelley, editor of the *Methodist Review*, has been invited to be one of the lecturers before the Yale Divinity School for next year.

— Prof. George E. Vincent, son of Bishop Vincent, of the chair of sociology in the University of Chicago, has declined the presidency of the University of Cincinnati, recently offered him.

— Rev. Thomas Tyrie, who has just closed a five years' pastorate at St. Johnsbury, Vt., has been transferred by Bishop Mallalieu to the New England Southern Conference and stationed at Attleboro.

— Rev. John Pearson, D. D., of Cincinnati Conference, and pastor at Wilmington, O., has been appointed field agent of the American Bible Society for the district composed of the States of Ohio, Michigan, and West Virginia.

— Rev. Dillon Bronson and wife, of Salem, expect to sail from Boston on S. S. "New England," May 3. After a few days in Great Britain and the Netherlands, they will visit the North Cape and Russia. Prof. Geo. K. Morris will supply Mr. Bronson's pulpit during May. About June 1 Rev. Dr. C. M. Melden will move into the parsonage and take charge of the church work until the pastor's return. Rev. W. C. Clock, assistant pastor, will be in Salem the entire summer.

— The *Sailors' Magazine* for May contains a very interesting sketch of Rev. Wesley O. Holway, D. D., senior chaplain in the U. S. Navy, accompanied by a fine portrait.

— Rev. Dr. H. C. Myers has accepted a call to the People's Church, Denver, Colo., to succeed the late Rev. Dr. Myron Reed. He was formerly a member of the North Nebraska Conference, from which he withdrew to organize a People's Independent Church at Schuyler, Neb.

— Mrs. Staples, wife of Rev. L. W. Staples, of Lowell, is bereaved in the death of her father, which occurred in Solon, Me., on the 22d inst. For thirty years he had been an honored and useful member of the Methodist Church. His funeral was attended on Tuesday at the old homestead where he was born. Five daughters and four sons survive him.

— The marriage of Rev. H. G. Butler, late of Upton and just appointed to Shrewsbury, and Miss Myrtle M. Littlefield, daughter of Mr. and Mrs. Ira W. Littlefield, of Watertown, N. Y., took place in the Arsenal St. Church of that city last week. The ceremony was performed by Rev. J. B. Hammond, pastor of the church. A reception was held at the home of the bride's parents, and after a wedding supper Mr. and Mrs. Butler left for an extended trip through the South.

— The official list of New England Conference appointments, furnished us last week, contained two errors, which were not discovered until after the paper had gone to press. Curiously enough, the name of Rev. Alfred Woods, who had just finished a five years' pastorate at South Framingham, was omitted from the list. He is appointed pastor at Mattapan. Rev. H. B. Swartz, whose name erroneously appeared in connection with Mattapan, goes to Uxbridge.

— A charmingly fraternal and frank letter from Bishop O. P. Fitzgerald of the Methodist Episcopal Church, South, who seems to us, in his sweet spirit of fraternity and love,

so much like our own Bishop Foster, closes with the significant phrase, "Your gippy-fied brother."

— Rev. Dr. C. M. Cobern, of Denver, will speak at all the Chautauqua assemblies on the Pacific coast the coming summer.

— Embree Hoss, son of Rev. Dr. E. E. Hoss, editor of the Nashville *Christian Advocate*, has been promoted to first lieutenant, Fourth Tennessee Volunteers. The regiment is in Cuba.

— William G. Aurelio, class of '94, and Marshall B. Evans, class of '98, Boston University, are in the University of Göttingen, Germany. The former is studying classical, and the latter romance, philology.

— A young man is trying to impose upon some of our preachers by representing himself as a brother of Revs. E. H. and Matt. S. Hughes. He has within a week appeared in Cambridge and Providence. He is a thorough fraud, and the Methodist ministers and public should be on their guard against his pretence and imposition.

— Rev. Dallas Lore Sharp, A. B., candidate for Bachelor of Sacred Theology next June in the School of Theology, Boston University, has been appointed assistant librarian in the College of Liberal Arts. He will also assist Prof. Butler by taking the freshman English one or two hours a week. Mr. Sharp took two prizes in English while in his undergraduate course in Brown University, and has had valuable experience as a contributor to the magazines.

— Rev. Fayette Nichols, of Westboro, returned to his home from Conference to face an anxious experience, as his letter, written April 21, shows: "On my return home I found my daughter, Bessie L., a teacher in the high school, very ill. Friday an operation was deemed necessary. Dr. Gage, of Worcester, assisted Dr. Ayer of this town, and a tumor was removed with perfect success. It was supposed to be appendicitis till the knife revealed a tumor. If no new complication comes, she will soon be up again."

— Dr. C. M. Boswell, of Philadelphia, presented the interests of the Church Extension Society at several of our Conferences, making a very happy impression. We heard his name suggested, with hearty confidence and enthusiasm, for the vacant secretaryship. He certainly possesses many qualities which would make him a permanently successful representative of this grand Society. His excellent work in city evangelization in Philadelphia has prepared him to take up this broader work with a strong grasp.

— A writer in the *Advance* of Chicago, recently, makes this interesting reference to Mr. Moody: "Mr. Moody is growing older, but he never seemed more active. He is life to the full, and tingling to the finger-tips with interest in everything which concerns the kingdom. And I think I may say that there is no other man in America who is so badly wanted on all sides of the globe. On his table was a pile of letters and telegrams, and also a great bulky volume which contained a huge petition. Sixteen thousand people in Australia had signed it, all urging him to come across the Pacific and hold a series of evangelistic meetings."

— Bishop Vincent is still the great educator of the church. It is quite remarkable that a man who never matriculated at a college or university should be full of scholarly ideals and enthusiasms. He has the prophet's vision; he is a seer; he grasps with marked comprehension the truths which God would emphasize today and which are breaking forth for tomorrow. As a presiding Bishop, therefore, he is constantly letting fall suggestions and explanations which enlarge and quicken the thought of ministers.

Whoever thus spends a week with him in this modern school of Christ, must go to his charge with new truth and new inspirations.

— Rev. Dr. W. P. Thirkield, president of Gammon Theological Seminary, has been invited by the ladies of the Woman's Home Missionary Society of the Georgia Conference of the Methodist Episcopal Church, South, to preach the annual sermon before their meeting.

— Hon. A. S. Roe, of Worcester, lectured on the evening of Patriots' Day, at Lasell Seminary, upon "Three April Days: 1680, 1775, 1861." The lecture was especially appropriate to the day, being a review of the events which have made memorable in American history the 19th day of April in each of the three years mentioned, and was of exceeding interest both in style and matter.

— A note from Rev. George W. King, Ph. D., of Trinity Church, Worcester, advising us of his mother's death, is of such tender interest that we present it. He writes: "On April 8, my mother, through whose prayers and sympathy I have been greatly sustained during the fifteen years of my ministry, died at my home here, and I feel an unutterable loss in her death. From twelve years of age and for over sixty years she was a member of the Methodist Episcopal Church. She loved nothing more than the church, and took great delight in the prayer-meetings, revivals, and preaching services, which she attended constantly when she could. I have often heard her tell of the noted preachers of the denomination—Maffitt, Cookman and others—whom she used to hear in her earlier days. She knew our Methodist hymns by heart, and was thoroughly familiar with the Scriptures, which were of great comfort to her. She was buried in Baltimore, her old home."

— No member of the episcopal board is more heartily welcomed to New England than Bishop Foss. Indeed, he seems to belong to us. His successful administration of Wesleyan University knit him very closely to New England. He was greatly enjoyed by the East Maine Conference last week. His deep spirituality and conscientiousness are pervasive. At his hands it is less hard to receive even an unsatisfactory appointment. If he differs from us, we are immediately led to challenge our own convictions.

— The many friends of Rev. Dr. Joseph Pullman in this vicinity and throughout the connection will heartily rejoice that Bishop Vincent appointed him presiding elder of the New York District of the New York Conference. Dr. Pullman possesses the requisite qualities of leadership demanded in these strenuous times. Well-poised, scholarly and profoundly spiritual, he will command the confidence and intellectual respect of the ministers on his district and of the many congregations which will listen to him. Young preachers especially will find him sympathetic, tolerant and inspiring. The greatest need of the church is the elevation of such men as Dr. Pullman to leadership.

— Wednesday evening, April 19, in Dorchester, at the home of the bride's parents, Mr. and Mrs. Charles Boultonhouse, Miss Mary Emily Boultonhouse and Rev. Theodore C. Radoslavoff were united in marriage by Rev. Frederick N. Upham. Mr. Radoslavoff and his bride left on Saturday for their first appointment, at Southampton. This young minister is a Bulgarian by birth, but for a number of years he has lived in Boston and attended Boston University. He assumes the duties of his first pastorate gladly, knowing that in his wife he will have a most efficient and ready helper. She has been for years a beloved and useful worker

in Baker Memorial Church in this city. Many friends tender congratulations.

— The marriage of Miss Mary L. Ryerson, of Roxbury, and Mr. George Sidney Butters, of Concord, took place on Thursday evening last at the residence of the bride's mother, Mrs. Lucretia L. Ryerson. The marriage ceremony was performed by Rev. Edward Warren Virgin, of Dedham, assisted by Rev. Frederick N. Upham. The bride is a favorite singer in the Methodist churches of Boston and vicinity, and was lately of the choir at the Baker Memorial Church. Her father and grandfather were active members and officers of the Warren St. Church. The groom is a well-known bookkeeper at Chandler's dry-goods store in Boston.

— Rev. H. G. Buckingham, of Mittineague, writes under date of April 22: "Rev. A. W. Baird desires me to express, through the *HERALD*, his appreciation of the many kindnesses that have been showered upon him in his recent illness, and particularly for the financial aid that came from his ministerial brethren during the late session of the Conference. This is the first time for twenty-seven years that Mr. Baird has not been able to meet with his brethren in annual session. But though absent from them in body, he feels that he was not entirely so in spirit. He is improving slowly in health, and it is hoped that when the year has rolled around, this worthy and beloved man will be able to take up and carry on the work of the Master, which is so dear to his heart, for a long time yet to come. The address of himself and family for the year will be Wilbraham."

BRIEFLETS

On account of the unusual pressure upon our columns, we are obliged to postpone until next week the report of the Boston Methodist Social Union, which met on Monday evening.

An address by Bishop Foss entitled, "India Pen Pictures," has been published in a very attractive booklet, with decorated covers of stiff paper, by the Woman's Foreign Missionary Society. How real he makes India, and how close he brings to us this great, fruitful mission-field! This little tract should be sown broadcast among the auxiliaries. Send to Miss Walden at 36 Bromfield St. for a copy, enclosing ten cents.

We bring to a close in this issue the series of papers entitled, "The Confessions of an Itinerant." A very real history is unfolded in these articles, to which many an honest soul must say, "I am the man." Take it, then, brother in the ministry, as a personal revelation from one who writes to you out of a heart of most sincere love, and only with the purpose of helping you to see and conquer the infirmity which so easily asserts itself to your harm.

In the *Transcript* of last Saturday appeared a very discriminative column upon "Dr. Gordon in the Pulpit," referring to Rev. George A. Gordon, D. D., pastor of the Old South Church, this city. The writer says: "In these days when so many people are asking in despair, 'What shall we do to fill the churches?' a church—not at all of the so-called popular description—which yet cannot supply sittings enough for the demand, and whose pastor preaches to overflowing audiences every Sunday, is an interesting comment on the situation." In seeking for the elements of the preacher's peculiar power, it is said: "I should say that one of the leading qualities of Dr. Gordon as a preacher is his strength as a thinker—his passion for intellectual integrity as distinct from his religious passion. . . . The preacher,

too, eminently human as he is, has been an honest doubter, we feel, and it is the sympathy of that doubt that brings him near to modern hearers. . . . He stands for all the more virile force of modern Christianity; and he shows how a preacher who does not at all flatter the passions of his age may by a real understanding of them and by sincere and manly speech win the hearers for which the pulpit is clamoring."

We heartily congratulate the church at Westfield upon their new pastor, Rev. F. N. Upham. He has the swing of the family as a preacher, is vigorous, Biblical and evangelizing, grasps comprehensively all the work of his charge, and is constantly bringing good things to pass. We shall especially miss him at this office, where he has been usable with his pen in so many ways. We are gratified to announce that he will continue his work as the editor of the Epworth League pages.

It is evident that the session of an Annual Conference is losing none of its interest either for Methodist people or the general public. The attendance at all the sessions of our patronizing Conferences, this year, has been large, and the people have manifested an eager zest in the proceedings. Bishop Mallalieu has an unusual faculty for directing a Conference so that it does not become monotonous or wearisome. He knows how to strike, very happily and impressively, the chords of spiritual life and awaken and ennoble them.

Since "to bless God for mercies is the way to increase them, and to bless God for miseries is the way to remove them," and since everything that reaches us may fairly be counted under one or the other of these two heads, it would plainly appear that we ought to bless God at all times — which, indeed, is what the Psalmist over and over again exhorts us to do, and which no one is excusable for not doing. How blissful the doing! If His praise is continually in our mouth, even what would naturally be called miseries turn swiftly into mercies, for we get so much good out of them that we can hardly call them by any less favorable name. Is not this in every sense the best way to live? Why do not more try it?

The paper on the Concord Biblical Institute, which William F. Whitchee, of Woodsville, N. H., prepared and read before the New Hampshire Historical Society at Concord, N. H., April 13, 1898, is published in the *Granite Monthly* for April this year. The paper was prepared with critical care, and is exceedingly interesting and valuable. It is illustrated with electrots of the First Methodist Church, Concord, Bishop Baker, and Rev. Drs. John W. Merrill and John B. Foote.

A correspondent writes: "I send you a quotation from one of my pastor's prayers the evening before Good Friday. It was so inspiring and beautiful that I wrote it in my book even while he prayed. He said: 'There comes out over our lives a minor note, a discord, swaying our hearts with its dismal sound, and chanting the words, "We have sinned." Yes, sinned, dear Lord, against Thee! Oh, help us to attune our lives afresh, that we may join the angelic chorus in the never-ending, harmonious chord of infinite Love!'"

The New York *Evangelist* calls attention to a fact which is as significant as it is interesting: "President McKinley has a nimble wit. On his recent trip to Alabama, Governor Johnson in the course of a public address, said: 'The South has no apologies to make and nothing to take back.' The

President was amply equal to the occasion. He replied: 'We had something to take back — we took you back; we were glad to take you back, and you were glad to have us take you back.'"

The *Post-Standard* of Syracuse, N. Y., in its issue of April 12, devotes a leading editorial to Syracuse University, in which it says: "All Syracusans as well as the warmest friends and most liberal supporters of Syracuse University must be gratified by every evidence of its increasing prosperity. . . . Its growth has been healthy and substantial, and it will continue to develop even more rapidly than in the past if the energy characterizing its administration during the past few years is maintained."

Now that the sessions of our patronizing Conferences, which have pre-empted our space for several issues, have been fully reported, the regular departments of the paper will be restored to their normal condition.

It is still true that no men give so generously to worthy causes as Methodist ministers. At a morning session of one of our Conferences two special collections were taken, one immediately following the other. There was no word of murmur or complaint, and we saw ministers who had received but meagre salaries give generously to both causes. A miserly Methodist minister is so rare among us as to be a veritable curiosity.

It is not a good sign when the children govern the family. It is not well for the family nor for the children themselves when the whole policy of the home and all things pertaining to its comfort are subordinated to the whims and follies of two or three immature, selfish beings. And this same is true of that larger family called the church. Just as there are some families where the children run riot and control everything and the parents have no rights except that of providing the funds and bearing all the burdens, so there are some churches where the pleasing of the children and the very young people is made the supreme thought to which all must give way. Their standard as to the availability of the minister and the rightness or wrongness of this or that procedure, is the only one to be considered. Their likes and dislikes are paramount at every point. They must be held to the church by being perpetually coddled and yielded to, not by parental authority or an appeal to their better natures. Doubtless in former times the young were insufficiently regarded, but the pendulum has now swung too far the other way, both in the family and in the church. A word needs to be spoken occasionally for the rights of older people, who are guilty of the crime of being past twenty, and yet have certain spiritual, intellectual, and social needs that have some claim to attention.

HOLY EAGLES

PRESIDENT W. F. WARREN.

ON Monday last, in the New England Conference, as chairman of the committee on the Twentieth Century Thank-offering, the writer pointed out some of the advantages that would accrue to the cause if in place of the twenty million "dollars" called for, we were to put two million "eagles," so making the watchword of the movement read: "Two million men, two million eagles!" Early the next morning a messenger brought me a small envelope in which was the card of a lady unknown to me, but a resident as it appeared

on Beacon Street, Boston. Underneath her name was written, —

"One Eagle."

This perfectly spontaneous subscription from a stranger, as unsuspected as it was unsolicited, struck me as a happy auspice for the new term. The impression was deepened when, on the following evening, I called at the residence indicated upon the card, and at the close of a pleasant call received from the gracious lady of the house not only the promised gold eagle, but also a duplicate of that sum, the second to be added to the Conference fund for superannuated ministers. Thus is one of the two million eagle lines already broken, leaving us yet to raise only one million and odd! The winged unit is the one with which to win. And what a presage of victory is this when a stranger, one holding her church membership in another denomination, comes forward of her own accord and lays upon our altar the first two of the desired two million eagles as a thank-offering of her own! God bless her and all of like mind!

"Is It True?"

WE are in receipt of the following letter from a long time reader of ZION'S HERALD: —

"Is it true that Rev. A. J. Palmer, D. D., missionary secretary, whose urgent appeal for larger giving and greater self-sacrifice to maintain the cause of missions we heard at the session of the New England Conference, selected the most expensive hotel in this city as his place of entertainment? Is it true that this is his practice, and that his expenses are necessarily paid out of our offerings to the Missionary Society? As the matter occasions no little comment in a large circle in this community, will you please answer my inquiry through the columns of your paper?"

As this inquirer is a representative member of our church and a generous supporter of missions, and as this missionary secretary is the servant of the church and should be held to reasonable account for his stewardship, we make frank answer to the questions. The register of the Touraine, the most expensive hostelry in this city, for April 15 bears the name of A. J. Palmer, New York. It is his invariable practice, we understand, to seek the finest hotels; his traveling expenses, of course, being paid out of the contributions made to the Missionary Society. At a recent meeting of the Board of Managers a resolution was introduced by the editor of the *Christian Advocate*, which was passed, ordering that the expense accounts of the missionary secretaries be audited by the treasurer. The fact noted above probably furnishes the explanation for such action. While we would greatly prefer not to spread these matters before our readers, yet we shall not decline to answer any reasonable request for information from our Methodist constituency concerning the administration of the church.

The Danger of Knowing Too Much

IT is an observable and notable fact that the young lawyer, physician or theologian feels very confident of his intellectual postulates and convictions. He imagines that he ought to know everything, and therefore must assume to know it. But as the years roll on, the lawyer, the physician, and in most cases the theologian, each finds his realm of uncertainty broadening, and his confidence in what he was supposed to know less assured. "I don't know," we once heard the eminent and revered Judge Parley, of New Hampshire, say about a law question raised in the trial of a case. "I shall have to adjourn the court and look it up." This distinguished jurist, who had sat on the bench for twenty-five years, was old enough and large enough to make such a frank con-

fession without a thought that he was humiliating himself. Skilled physicians of extensive years and practice confess that things that once seemed clearly settled are often completely changed by later examination and repudiated in their practice. The young theologian, if he continues to grow, will find himself less and less inclined to speak dogmatically and positively about questions that he once supposed he ought to know.

This fact is beautifully and suggestively illustrated by Rev. Dr. Henry Van Dyke, pastor of the Brick Church, New York, in the preface to his book just from the press, entitled, "The Gospel for a World of Sin" — a companion volume to "The Gospel for an Age of Doubt." He says: "This book is not meant to present a theory of the Atonement. On the contrary, it is meant to teach that there is no theory broad or deep enough to embrace or explain the fact. One man sees one segment of the circle more clearly. Another man sees another segment. No man sees the whole circle. But if each one sees his little arc of experience in right relation to the centre, he sees it as a part of the truth. The false theories of the Atonement are those which claim to be final and exclusive. That claim breaks the line of curvature and conceals the true centre." There is no fact, therefore, more likely to reveal one's intellectual limitations than a certain dogmatism of opinion.

THE REVIVED FAME OF OLIVER CROMWELL

THE man whose three-hundredth birthday was appropriately celebrated by at least an important section of the English people on the 25th of this month at the old towns of Huntingdon and St. Ives in the English Fen Country, was for more than two centuries the thorniest problem of modern history. Utterly misunderstood and malignantly misrepresented by a large and influential portion of his contemporaries, among whom even the gentle but disputatious Baxter stands conspicuous, his memory was execrated after his death, his corpse was disinterred, first hanged, then dismembered, the trunk thrown disdainfully into a hole and the head exposed on a pike on Westminster Hall to all the winds and weathers of heaven and to the still more cruel contempt of the passers-by for twenty years. Cromwell was not unaware of the existence of this suppressed hate of his person and antagonism to his policy and methods even at the summit of his power. Escorted to London by the chiefs of the army, the members of the Parliament, and the Council of State after the splendid victory of Worcester where he had completely shattered, for a time, the ever-hopeful and ever-resurgent power of the Royalists, some one said, as the countless multitudes surged to and fro on Hounslow Heath: "What a great crowd comes out to see your lordship triumph!" "Yee," was the quick and somewhat tart reply, "but if it were to see me hanged, how many more there would be!"

Every public man who has had a difficult rôle to play in the wide field of politics and government has had occasion to note this volatility and capriciousness of the popular feeling; but the strange thing in this case is that the puerile vindictiveness of the Stuarts and their advisers should have been permitted to

color English popular sentiment for so many generations and consign the name of one of the greatest vindicators of constitutional freedom to a long-enduring contempt and infamy. Elliot, Pym, Milton, Hampden, Ireton, Oliver St. John, the elder and the younger Vane, labored and suffered and blundered in the great cause of liberty each in his degree; but their errors were early condoned and their nobleness of purpose and integrity



OLIVER CROMWELL.

of motive recognized and honored by a relenting posterity. The great captain and creator of the Commonwealth alone had sinned beyond condonement or amnesty — perpetrated offences not to be forgiven in this world or the next. "One Puritan," remarks Carlyle, "and almost he alone, our poor Cromwell, seems to hang yet on the gibbet and find no hearty apologist anywhere. Him neither saint nor sinner will acquit of great wickedness. A man of ability, infinite talent, courage and so forth; but he betrayed the cause. Selfish ambition, dishonesty, duplicity . . . turning all that noble struggle for constitutional liberty into a sorry farce for his own benefit — this and worse is the character they give to Cromwell."

The explanation of the persistence of this unjustifiably severe judgment on Cromwell is found, in part at least, in his utter failure to realize the lofty ideal of government he strove to establish and maintain, in the multitude of selfish or injurious interests he was obliged to antagonize and thwart in the administration of the state, in the affairs of religion, in the army and the navy, and in the apparently complete collapse after his death of the whole stately fabric it had taken the whole of his active public life to construct. In his twenty-ninth year he had entered the Parliament of 1628, three years after Charles I. had ascended the throne. He had seen the beginnings of the conflict between the king and the Commons. He had heard Sir Thomas Wentworth (subsequently the fated Earl of Strafford) say in words afterward to be quoted against himself: "We must vindicate our ancient liberties; we must enforce the laws made by our ancestors. We must set such a stamp upon them as no licentious spirit shall dare hereafter to invade them." He had heard Pym, in

presenting the "Petition of Rights," quietly say in reply to a suggestion of the House of Lords that the king's "sovereign power" must be reserved: "Our petition is for the laws of England, and this power seems to be another power distinct from the power of the law." Like other law-abiding citizens he had watched for eleven years the desperate attempt of the king to govern the kingdom without a Parliament, and the efforts of Laud to extinguish the last flickering sparks of religious liberty. Then he had linked his fortunes with such young patriots as Fairfax and the hero who early fell at Chalgrove. He had conquered the forces and broken the hopes of the most astute and determined tyranny that ever existed, at Marston Moor, at Naseby, at Dunbar, at Worcester. He had avenged the cruelty, humbled the pride, and baffled the designs of Catholicism in Ireland with a sternness which will always throw something of a shadow on his name. He had discerned with a penetration and accuracy that none of his contemporaries could claim the masterly dissimulation and thoroughly untrustworthy character of Charles I., and had checkmated him in all his diplomatic dealings with the Parliament, with the Scots, with Holland and France, and other continental nations; and finally, when it was clear that no milder measure would serve the purpose, he had consented to rescue the imperiled liberties of the English people at the cost of the royal covenant-breaker's head. Then his difficulties had begun, bristling around him thick and menacing. In the midst of them he had remodeled the army, improving its discipline and increasing its fighting efficiency; organized a strong government; developed a fleet — a large and powerful one for that age; expanded the nation's commerce; reformed legal abuses; vindicated the great principle that "the state in choosing men to serve her takes no notice of their opinions;" made the name of England respected abroad and her word in behalf of oppressed peoples obeyed; and kept a wakeful eye on all the interests connected with the peace and prosperity of the people alike in England, in colonial Massachusetts, in Rhode Island, Virginia and Maryland. All this he had accomplished, and yet when in that night of dreadful tempest — on the anniversary of Dunbar and Worcester — he had "passed to where beyond these voices there is peace," and a Stuart king had returned to the throne of his ancestors, every vestige of Cromwell's work seemed to be swept away, and even for the memory of the man himself few cherished any respect until fifty years ago Carlyle unearthed his letters and presented him to the world in his true character — "a compound of the tenderness of a woman and the fierceness of the Numidian lion." It is this resurrected Cromwell — the Cromwell of Carlyle and Macaulay and such later biographers as Samuel H. Church — whose memory England has at last resolved to honor and whose bust tardy justice accorded a place little more than two months ago among other statues of the wise and great and good in the British House of Commons.

CONFESSIONS OF AN ITINERANT

IV

A Dismal Retrospect and Worse Prospect

WHEN my special revival services were terminated at the close of the second week, by the unanimous vote of the official board, on the ground that the results would not pay for the expense of warming and lighting the church, I suddenly awoke to the fact that all the collections but one were as yet to be taken, if they were taken at all. The Bible Society collection had been taken in July, during my absence, by an agent of the Society. The amount received was three dollars, which was less than half of the collection of the year previous.

I thought at first of putting all the collections together and taking them at the same service on a favorable Sunday morning; and I would have done so but for the fear that I might run against a stormy Sunday, and so the whole plan would be a miserable failure. The best that could be done was to combine the smaller collections, which I proceeded to do by appointing a day for the Sunday School Union, the Tract, the Freedmen's Aid, the Education, and the Preachers' Aid. When the appointed Sunday came, I made a general statement in regard to these several causes, and at the close of the sermon I had the ushers pass cards for the use of those who were not prepared to pay at once. I noticed but few of the cards were taken, and not many of those who took them seemed to be using them. The entire apportionment of the church for the five causes was \$197, which, I am sure, was far too large an amount. Certainly, \$100 would have been quite enough, but there was no way open to reduce the amount for the current year, and so we were obliged to let it stand. When the cash collection and the subscriptions were counted, it was found that nearly all the subscriptions were for the Freedmen's Aid and the Preachers' Aid Societies. The entire amount for all was \$89.47. I was greatly chagrined at this decided failure of my plan, but there was no help for it. What was subscribed for definite causes we had to let go as directed on the cards. The balance we divided among the other causes. The result was that the Preachers' Aid received about two-thirds of the apportionment, and the Freedmen's Aid about one-half; the others only about one-third.

We still had the Missionary and Church Extension collections to take. I thought I would try and secure the help of one of the secretaries of these societies. I wrote to New York and Philadelphia, but in each case was told that the secretaries were not able to render the service I desired. I knew they had been to other places, and I did not see why they could not be with me. They simply said their engagements would not allow of their coming. It seems to me they might have put some one of their engagements aside and have accepted my invitation. As it was, I was left to my own resources, and there were only four Sundays left before Conference. I asked my presiding elder to

help me out, but he could not, for all his Sundays were taken with his regular work. He gave me what I suppose he considered good advice in regard to the best way to take the collections, and at the same time lectured me on the method I had pursued in combining the collections, and in putting off to the end of the year two of the most important collections of the whole list. The plans he suggested for my last two collections involved so much real drudgery, so much hard and disagreeable work, that I did not feel at all inclined to act on his advice, so I made up my mind to go on and preach a sermon on Church Extension and Missions and get what I could.

The fourth Sunday before Conference was a fair day for once, and we had an unusually large congregation. I had not announced the collections for fear some would stay away. I had a good time preaching and passed cards as on the former occasion, and then passed the baskets and took what the people would give. As in nearly every church, so in mine, there were some regular givers to these two causes, and they made their usual subscriptions. The result was that we got \$142 of the \$190 apportioned for Missions, and \$53 of the \$60 apportioned for the Church Extension.

This finished my collections for the year. The W. F. M. and the W. H. M. Societies attended to their own collections, so that I was relieved of all care in regard to them. I am sure I did the best I could, and though the Minutes will show a decrease in every collection, yet there will be no blanks, and that is more than quite a number of the preachers will be able to say.

I am convinced that we have too many collections, and if a preacher is all the time dunning his people for money for the collections it will be sure to make it more difficult for him to get his salary. There are some preachers who say it works just the other way, and that they preach a sermon crowded full of information on every cause that is ordered by the General Conference, and that they never combine any of the collections, and they never come short on their salaries. But how am I to find time to prepare eight special sermons every year for these benevolent causes? If I should stay in a place five years, that would mean about forty new sermons, as it would not do to preach the same sermons every year. And how am I to find the time to preach them? It cannot be done, for half the time I only preach once on a Sunday, and then there are the vacation Sundays, and the Sundays when we have the communion. There are not enough Sundays, or else I must put at least two sermons into every Sunday and cut short my vacations, and I am not quite ready yet for either. I think I will write an article for the *Advocate* or *Zion's Herald*, advising the next General Conference to reduce the number of collections. I see no reason why the whole list might not be combined into two and have the collections taken at intervals of six months. In this way the finances of the church would not be disturbed, and the pastor would stand a

fair chance to get his salary. If the people want and need information, they can find it in the church papers, which they ought to take.

Just three weeks before the day of the meeting of the Annual Conference was the day appointed for our last quarterly conference. The presiding elder came early and took tea at the parsonage. Before going to the conference he asked me what I had to say about the next year. I told him that I had felt humiliated in my last appointment, and the loss of four hundred dollars on my salary was a great hardship; but I especially felt I had lost my grade and that without any sufficient reason. The so called exigencies of the work did not seem to me to justify it. He asked me if I wished to move, and I said, "Yes, if I can have a better place, and be restored to my grade." He replied that he thought I was thinking too much about my grade and not enough about the work, and called my attention to the fact that he had heard of no revival in my charge, and indeed of no conversions. He further said that it was a poor year to move, and that in several churches in his district the salaries would be reduced rather than raised. He advised me to remain and await the openings of Providence. He said we could tell better what to do after the quarterly conference.

The usual business was transacted. The stewards reported \$200 shortage in pastor's salary, and no good prospect for raising it without an agony Sunday. When the collections were reported I noticed the presiding elder looked very serious. He turned his eyes on me, then glanced around the room, and remarked that he was surprised at the report, and went on to say that he feared the church would suffer in its good name, and that something different must be attempted the next year.

Then came the question as to the preacher for the next year. No one spoke for a long time, and then an aged brother, whom I had counted as my steadfast friend, said he thought it his duty to say a few things, and he wanted to say them in the presence of the pastor. I expected he would say something complimentary and close by moving that I be invited to return for another year. Instead of that he began by rehearsing the events of the year: how long it took me to get about my work; how soon I went to my vacation; how the church suffered during the weeks of my absence; how long it took me to get to doing anything after my vacation; how I had neglected my pastoral work; how the revival services had been postponed; how the benevolent collections had been managed; how the finances were in arrears, and, finally, how many of the best people as well as best payers felt that there ought to be a change of pastors. I must acknowledge that there was nothing unkind or censorious in his tone, but he seemed grieved at what he considered the deplorable condition of the church. He closed by moving that a ballot be taken in order to see what might be the wish of the brethren. The motion was carried, but before the vote the elder asked me if I had anything to say. In response, though the hour was late, I spoke for forty minutes, explaining the

various points suggested, and did the best I could to justify my course, and showed them what a wrong would be inflicted on me if I was not returned.

There were no further remarks, and the ballot was taken. There were nineteen present besides the presiding elder and myself, and when the vote was counted and declared it was found that sixteen of the nineteen had voted for a change, and only three had voted for my return. I never was so indignant in my life. These men had deceived me; they had treated me kindly all the year, and now they had gone back on me with the exception of three. If they had abused me, and said ugly things about me, I would have been prepared for something of the sort; but all the year they had behaved like Christian gentlemen. I tried to have them explain, but all the satisfaction I could get was that two of the most prominent men said that the old brother had given expression to their views. The elder might have said something in my defence, but he did not utter a word. I think he ought to have done something, but he called for the reading of the records, and the meeting was adjourned. I wonder what an elder is for if it is not to stand by his preachers?

And here I am. The elder says he cannot return me in the face of such a vote, and that he does not see where I can go and get more than \$700 or \$800. The Bishop that is coming does not know me, and my record for the past year will not help me, for the Bishops are forever looking up a man's record. What shall I do? I do not know what to do. I wish I had never entered the ministry. I wish I was in some other church. I wish the presiding elders and the Bishops were in my place. What shall I do? What shall I do?

COMMENT — The answer to these heart-breaking questions is near at hand. Let the brother give himself anew to God and the work of the ministry. Let him keep his consecration vows. Let him get a new and glorious baptism of the Holy Ghost. Let him go to work and do his duty in the fear of God, do his duty as a Methodist preacher, and all will be well. Finding fault with Bishops, presiding elders and long-suffering official boards will only make bad matters worse. This preacher needs a time of honest heart-searching. His evident faults are extreme selfishness, a love of personal ease, indolence, carelessness, neglect of his manifest duties, and an inordinate ambition for grade and salary. These are all curable faults, and grace can cure them all.

Rev. C. H. Parkhurst, D. D., of New York, in writing upon the face of Christ in art, voices the opinion of the great multitude in declaring: "I never see a pictured face of Christ that does not contradict my sense of the divine; such faces make me ache in sympathy with the futile strain made by the artist to do the impossible. They are so loaded with traces of debility that they constrain me to pity the Son of God far more than to revere Him. They show me manhood, not Godhood, and manhood, too, on the side of debility — pure spirit and devout, but tempted, distressed, tired, and mortal. They are suggestive of holiness, but of dependent holiness; and with me, at least, discourage the spirit of worship a great deal more than they promote it."

WORTHY AND OF GOOD REPORT

ENOCH AYLESWORTH.

THERE was once a young man who was brought up in the fear of the Congregational Church. That sounds strange enough when you come to know that the young man in question was a loyal Methodist, one who firmly believed that the most direct road to heaven passed through the big front door of a certain Saint Somebody's Methodist Episcopal Church. But, you see, he was a Yankee — a New England one. (We have to add that nowadays, when the term is so extended that the very Brahmins of Boston are likely to find Rough Riders from Texas claiming co-citizenship in Yankeeedom.) And, being a Yankee, he had supposed from early childhood that at least one part of the earth and the fullness thereof was reserved for the Congregational Church. Temples of cut stone, fine music, social influence and standing, and a full forgiveness for the wearing of gold and costly apparel — all these were for the successors of the Puritans. As for the Methodists, why, they were to pay their preachers — if they could — and save the many souls that were not, curiously enough, drawn to the Saviour through other ministrations.

As it happens, this young man was a sensible sort of fellow and felt no ignominy in working on quietly in his own Methodist way. There was room enough and work enough, and the big Christian Endeavor was only the stronger because of the little Epworth League over across the way.

But there was another and a graver side to the question. Jack (which isn't his name) had heard some of his elders grumble in the way that isn't really grumbling, about the poverty and insignificance of Methodism in New England. The flesh-pots are not all in Egypt — there are one or two in Boston. And then they would say, "I tell you, Jack, if you want to find Methodism, you must go West. There's where you'll find money and influence and numbers in our church."

So Jack had grown up in the fear of the Congregational Church and — worse than that — in the fear of his own church in the vague land of somewhere else. He supposed that the tail of the Methodist kite lay somewhere between Mount Washington and Narragansett Bay — in his own humble church, mayhap. If he had been asked where the Promised Land was situated, he could in all earnestness have answered, "For Methodists, out West!"

To be sure, he wondered how it happened that four or five Bishops had been taken out of New England; he wondered how Dr. Parkhurst dared to say one thing when the *Christian Advocates* were saying another; he wondered — but it doesn't make any difference what he wondered, because, on a hot August Sunday, he picked up the Methodist Year Book for 1898.

Now the Methodist Year Book contains a lot of mighty interesting reading. Jack had found that out before, and on the present occasion turned over familiar leaves until his eye fell on that test of Methodist ability, grit, generos-

ity, and spirituality — the report of the treasurers to the General Missionary Committee.

At first a glance in desultory fashion down the long lists of Conferences and "amounts set over against their names;" then, of a sudden, Jack's eye flashed as he buried his hands in his hair and bent intently over the figures. Pretty soon out came paper and pencil. Conferences were quickly grouped so that total memberships could be somewhere nearly comparable. No attempt was made to bring together a quarter of the material so lavishly furnished in the exhaustive tables. But here and there, hit or miss, a few groups were taken for a general estimate. Jack's fingers flew as he added and averaged. At last he jumped to his feet with, "Hurrah! Old New England is all right!" And this is what was on his paper: —

CONFERENCES	MEMBERSHIP
Michigan and Detroit,	106,312
Kansas, N. W. Kansas, South	
Kansas, S. W. Kansas,	92,766
New Eng., N. E. S'th'n, New Hamp.,	88,443
Indiana,	87,785
Upper Iowa and Des Moines,	87,613
Wis., W. Wis., Minn., N. W. Iowa,	81,855
CONFERENCES	APPOR.
New Eng., N. E. S'th'n, New Hamp.,	\$69,070
Michigan and Detroit,	53,515
Upper Iowa and Des Moines,	59,700
Wis., W. Wis., Minn., N. W. Iowa,	46,650
Indiana,	38,550
Kansas, N. W. Kansas, South Kansas,	
S. W. Kansas,	37,310
CONFERENCES	APPOR. PER MEM.
New Eng., N. E. S'th'n, New Hamp.,	.78
Upper Iowa and Des Moines,	.58
Wis., W. Wis., Minn., N. W. Iowa,	.54
Michigan and Detroit,	.50
Indiana,	.44
Kansas, N. W. Kansas, South Kansas,	
S. W. Kansas,	.40
CONFERENCES	AMT. PD.
New Eng., N. E. S'th'n, New Hamp.,	\$48,171
Upper Iowa and Des Moines,	45,127
Wis., W. Wis., Minn., N. W. Iowa,	37,110
Michigan and Detroit,	32,510
Kansas, N. W. Kansas, South Kansas,	
S. W. Kansas,	20,775
Indiana,	18,975
CONFERENCES	PD PER MEM.
New Eng., N. E. S'th'n, New Hamp.,	.54
Upper Iowa and Des Moines,	.52
Wis., W. Wis., Minn., N. W. Iowa,	.43
Michigan and Detroit,	.31
Kansas, N. W. Kansas, South Kansas,	
S. W. Kansas,	.32†
Indiana,	.22-

"Now," said Jack to himself, after he had danced off a little of his enthusiasm, "I don't doubt the people out in Kansas and Indiana and Michigan did their level best. I lift my cap to them. But I'm glad we people up here among the granite rocks can keep the old Methodist procession in sight."

There was a good deal that Jack couldn't understand when he came to the end of his figuring. He was a layman, and perhaps he wasn't expected to. For instance, he didn't understand how the apportionment in the group of the three New England Conferences should be 78 cents a member, when in five great Conferences of Pennsylvania and New York the apportionment was only 65 cents a member. But he knew this — it all showed that the Missionary Committee depended on New England to do well, and that New England came up grandly to the requirement.

And Jack was just foolish enough to think that there might be other Methodist Jacks in New England who had been snubbed and made to feel very lowly. Possibly they, too, would like to have a chance to feel that their own home Conferences were in some respects worthy and of good report.

THE FAMILY

ARBUTUS

BERTHA GERNEAUX WOODS.

"Wake," said the Spring, "I am lonely, my darlings,
Shake the sleep quick from your eyes.
I long for the sight of you; come to your mother;
Arise, little children, arise."

Violets shivered and moaned through the covers,
"Oh, 'tis so windy and chill!"

"My dream is so sweet. Let me finish it," murmured
Dear little gold Daffodil.

Then spoke Arbutus, her tender cheek flushing,
Raising her head from the snow:

"I will get up, mother dear. Do you want me?
But I am so little, you know."

"Want you, my darling?" said Spring.
"Oh, come quickly!"

And down on the pink face she smiled.

"Don't tell your brothers and sisters, my baby,
But you are my favorite child."

Washington, D. C.

Thoughts for the Thoughtful

"All cannot charge or lead the van,
All can be brave and true;
And where the Captain's standards wave,
There's work for all to do;
And work from which thou mayst not flee,
Which must be done, and done by thee."

You can't grow the tulips of the kingdom of God unless you get the bulbs from heaven. — Anon.

Shut up your bread corn in a granary, and though it may not rot, it cannot grow. But strew it abroad over the furrows of the ground, and it will swell into a harvest. — N. L. Frothingham.

Some of us think and say a good deal about "a sense of His presence;" sometimes rejoicing in it, sometimes going mourning all the day long because we have it not; praying for it, and not always seeming to receive what we ask; measuring our own position, and sometimes even that of others by it; now on the heights, now in the depths about it. And all this April-like gleam and gloom instead of steady summer glow, because we are turning our attention upon the sense of His presence, instead of the changeless reality of it! — Frances Ridley Havergal.

There is no anodyne for heart-sorrow like ministry to others. If your life is woven with the dark shades of sorrow, do not sit down to deplore your hapless lot, but arise to seek out those who are more miserable than you are, bearing them balm for their wounds and love for their heart-breaks. And if you are unable to give much practical help, you may largely help the children of bitterness by listening to their tales of woe or to their dreams of foreboding. The burdened heart longs to pour out its tale in a sympathetic ear. There is immense relief in the telling out of pain. But it cannot be hurried; it needs plenty of time. If you can do nothing else, listen well, and comfort others with the comfort wherewith you

yourself have been comforted by God. And as you listen, and comfort, and wipe the falling tear, you will discover that your own load is lighter, and that a branch or twig of the true tree—the tree of the cross—has fallen into the bitter wastes of your own life, making the Marah, Naomi, and the marshes of salt tears will have been healed. — Rev. F. B. Meyer.

The manliness of saying, "I have done wrong, forgive me," is as high above that of the mere man of honor as the brilliancy of heaven's sun transcends the glitter of an earthly lamp. When was it that the younger son in the parable received the ring and the robe, and the banquet, which represents the rapture of the sense of being forgiven? When he had fortitude enough to go back, mile by mile, step by step, every inch of the way he had gone wrong, had borne unflinchingly the sneer of his father's domestics, and, worse than all, the sarcasms of his immaculate brother, and manfully said out, "Father, I have sinned against heaven and before thee." — F. W. Robertson.

They are unwilling to become Christians because to them the Christian life seem to be a starved and stunted life. That is the mistake which young men and women are making always. They turn their back on Christ because they want to live, when all the time He wishes to fulfill their life. Life is the one thing we most of all desire, and the one thing which He longs to supply.

"Tis life of which our nerves are scant;
Tis life, not death, for which we pant;
More life and fuller that we want!"

And yet we turn away from the Life Giver. This is the tragedy of human history. This is the tragedy of your life and mine. "I am not come to destroy, but to fulfill." He never destroys a single appetite or a single passion or a single aptitude or a single sympathy. He never curtails a single capacity or lessens the energy of a single power. He enlarges us and enriches us. He fills us full of Himself. — C. E. Jefferson, D. D.

Does an unnecessary sacrifice, a useless sacrifice, reveal love in a way that moves and compels our hearts? No. The man who holds his hand in the fire, merely to prove his devotion, may say that he does it for your sake, but he does it really for his own sake. But the man who gives up his life to rescue you from an actual peril, commands your love because he is your savior. The crown of love is service. The glory of sacrifice is usefulness. The love of Christ, the sacrifice of Christ, draw their deepest power upon the inner life of man from the conviction that they really have accomplished the deliverance of sinners from the guilt and curse and doom of sin. — Henry Van Dyke, D. D.

In the autumn the forest trees tighten the bark, but when April sap runs through the trees the trunk swells, the bark is strained and despite all protests it splits and cracks. The splitting of the bark saves the life of the tree. The soft, balmy air of April is passing over the world and succeeding to the winter of man's discontent. Old ideas are being rent asunder and old institutions are being succeeded by new ones. God is abroad destroying that He may save. In every age He makes the discontent of the present to be the prophecy of the higher civilization. Despite all the pessimists and the croakers, the ideas of manhood were never so high as today, and the number of those whose hearts are knitted in with their kind was never so large nor so noble. The movement may be slow, but it is because the social organs are complex and intricate. With long patience

man must work and also wait. — Newell Dwight Hillis, D. D.

"Oh, not in strange portentous way
Christ's miracles were wrought of old,
The common thing, the common clay,
He touched and tintured; and straightway
It grew to glory manifold."

"The barley loaves were daily bread,
Kneaded and mixed with usual skill;
No care was given, no spell was said,
But when the Lord had blessed, they fed
The multitude upon the hill."

HUMILITY

HELENA H. THOMAS.

IT is only a little slip of paper, yellow with age, and yet, year after year, as the pigeon-holes of my desk are reassorted, and what is valueless culled out, this sheet is reread and carefully put back.

Years ago I was often thrown in close touch with one who showed a Christ-like spirit under all circumstances. Her environment was the reverse of pleasant. She was forced to live with those who were not only narrow, jealous and difficult to please, but who had no love for the things she loved. But she bore all patiently.

"How can you submit, as you do?" queried I, one day, when I chanced upon the scene and saw enough to suggest the thought that patience had ceased to be a virtue. "It is too much for human endurance."

"You are right, there," my aged friend replied, sweetly; "it is beyond human endurance; but the Holy Spirit, the divine, enables me to bear patiently what would otherwise crush me. Years have taught me this one lesson, however: If one has the true spirit of humility, there is little room for hurt feelings."

When next I called upon this saintly one she handed me the slip of paper which I shall always treasure, saying: "A quotation like this was given to me, years ago, by one who awaits me on the other shore. I know not whose words they are, but I looked upon them as so good that I pasted the one given me on the fly-leaf of my Bible. To the frequent reading of it I owe so much that I want you, too, in possession of a copy. Perhaps, after reading it, you will better understand the secret of my seeming indifference to what would once have made life a burden." Then, in tremulous tone, she added: "It is little I can give you, dear, but I copied this with a prayer that you, too, may be strengthened by it, as I have been. To be 'clothed with humility,' as Peter puts it, has long been my aim; and I do know, by happy experience, that He 'giveth grace to the humble.'"

Then, with face illumined from peace within, she placed in my hand the following apt definition of a virtue which is too little sought after: "Humility is perpetual quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed; it is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed and despised. It is to have a blessed home in myself where I can go in and shut the door and

kneel to my Father in secret and am at peace, as in a deep sea of calmness when all around and above is trouble."

Grand Rapids, Mich.

BETAKE THYSELF TO PRAYER

When bitter winds of trouble blow,
And thou art tossing to and fro,
When waves are rolling mountain high,
And clouds obscure the steadfast sky,
Fear not, my soul, thy Lord is there,
Betake thyself, my soul, to prayer.

When in the dull routine of life
Thou yearnest half for pain and strife,
So weary of the commonplace,
Of days that wear the self-same face,
Think softly, soul, thy Lord is there,
And then betake thyself to prayer.

When brims thy cup with sparkling joy,
When happy tasks the hours employ,
When men with praise and sweet acclaim
Upon the highways speak thy name,
Then, soul, I bid thee have a care,
Seek oft thy Lord in fervent prayer.

If standing where two pathways meet,
Each beckoning thy pilgrim feet,
Thou art in doubt which road to take,
Look up, and say, "For Thy dear sake—
O Master! show Thy footprints fair—
I'd follow Thee." Christ answers prayer.

The tempter oft, with wily toll,
Seeks thee, my soul, as precious spoil;
His weapons never lose their edge,
But thou art heaven's peculiar pledge.
Though Satan rage, thy Lord is there—
Dear soul, betake thyself to prayer!

— MARGARET E. SANGSTER, in *S. S. Times*.

HELEN'S WAKING UP

"HELEN seems to be more ornamental than useful."

The words were spoken in the sewing room, and Helen, who was toasting her slippered feet by the library fireside while she lay comfortably back in an easy chair, overheard them. She knew the speaker; it was Mrs. Wills, a neighbor and old friend of the family, who had a way of expressing her opinions very freely. She was speaking to the seamstress now long resident in Helen's home. Helen wondered what Miss Green would say in reply; Miss Green said:—

"Helen is very capable. She, herself, doesn't yet know how capable. She will wake up one of these days."

The maid here entered to tidy the room and Helen took a magazine and strolled into the sitting-room. Seating herself on a couch she was soon lost in a story when she heard her two aunts, who had just descended the stairs from a morning call on her mother, speaking of her.

"Where is Helen? Why doesn't she take hold and help now that her mother is laid up? I believe, Agnes, I never saw a girl of her age so utterly indifferent to the affairs of life as she is. Why, at her age you were quite womanly, and I was bearing a good deal of responsibility."

"Be patient, Lois. Helen is only sixteen, hardly more than a child in years and certainly a child in her unconsciousness. She will wake up and find herself before very long, I am sure."

"Thank you, Aunt Agnes," said Helen to herself as the aunts let themselves out at the front door. At this moment, Ralph, Helen's twelve-year-old brother, came in, crying,—

"Helen! Where are you and what are you doing? Come! look at my new tools and tell me what to make with them."

"O Ralph, you can make less noise the easiest of anything, and I wish you'd do it.

Go away and don't bother me, that's a good boy."

"No, miss, you've just got to wake up and tell me what mamma would like made"—

But Helen did not wait to hear any more. She rose and ascended to her own room and closing the door lay down on a couch and prepared to read undisturbed. In a few minutes, however, she heard her father's step on the stairs. He entered her mother's room, leaving the door ajar, and said:—

"I think, Mary, there is no way but to get a housekeeper. With such good help in the kitchen one would think Helen might take the direction of affairs, but I suppose that is too much to expect."

"Now that it is vacation she has time and could do it if she were willing, but I fear I have neglected my duty to Helen. She has seemed, for a year or two, so apathetic that I have left her to herself, hoping that she would wake up to the fact that life holds some responsibility for her, but I am afraid that I have waited too long."

"Never mind, Mary, I cannot have you worry over it now. I believe Helen has capability, and I know she is too much her mother's daughter not to have a good heart. Let us hope she will soon wake up."

Helen rose and walked impatiently about the room. "Wake up! Wake up! Wake up!" repeated she. "One would think I had taken a narcotic and that everybody is anxious for the drug to spend itself. What do they want me to do? There is Stebbins in the kitchen, and even mamma never gives her any directions; then the second girl is expected to keep the house neat, and Miss Green always does the sewing and mending. As for Ralph and Amy, they are not babies, and I don't see what I am needed to do. Of course things are a little irregular since mamma is confined to her room, but I dare say everything will be all right before her sprained ankle gets well."

With this comforting assurance Helen thought to dismiss the subject, but the subject would not be dismissed. "Wake up! Wake up! Wake up!" seemed to be ringing in her ears, and the words spread themselves over the printed page. She closed her book and thought she would go down and amuse herself at the piano, when she noticed a Browning calendar, and the sentence for the day caught her eye. It was, "Be sure they sleep not whom God needs."

It would be impossible to describe Helen's thoughts for the next few minutes. For an idler and a dreamer she had an active and a receptive mind; and surprise, incredulity and bewilderment chased each other through her brain. She rose and prepared to go out, and presently was seated face to face with Miss Lee, the leader of a circle of King's Daughters, whom she respected and loved, but whom, alas! she seldom saw, for she rarely attended the circle meetings.

Helen poured out the story of her morning's experiences and ended saying, "Browning says, 'Be sure they sleep not whom God needs.' It must be that God needs me and is making it plain to me that I must 'wake up!' Now, how am I to do it, and what does it all mean?"

A glad light shone in Miss Lee's eyes as she answered: "It means, dear, that you have been too long occupied only with yourself, looking in as it were, and the call has come for you to 'Look Out! Look Up! And Lend a Hand!' This is all, and if you obey this call you will find plenty to do."

Helen's stay was brief, but she went home animated for once by a purpose. It gave a spring to her step and a light to her face. First she went to her mother and put herself in sympathy with that dear one by learning her wishes concerning the household and promising to carry them out, not forgetting meanwhile to "do the nexte thyng," as Miss Lee had advised. She put

fresh water in the vases, turned the cards of the "Daily Food" to the proper date, shook up the cushions, looped back the curtains, and gave the numberless dainty touches to the invalid's room that cannot be expected of a housemaid.

Downstairs she saw so much to do she scarcely knew where to begin. The bird had her first attention, and Dick was so grateful he seemed ready to burst his pretty throat in song. Then the plants were given a drink and the withered leaves were removed; the books on the library shelves were put in order; her father's writing table was arranged to his liking, the bric-a-brac in the parlor dusted, and her scattered music neatly piled in the cabinet.

When the luncheon hour arrived she was punctual at table, and seated in her mother's place to pour her father's tea; she did not know whether there was more surprise or gladness in his face to see her there so full of helpfulness and animation. She carried the tray, spread daintily by her own hands, to her mother's room, and later called the children to the nursery where she showed them how to "make things." Ralph was to construct a footstool for Stebbins out of a bit of carpet-covered board, with coat-hooks for legs, and Amy was allowed to cut prints from a pile of miscellany for the making of a picture scrap-book for a children's hospital; then her piano practice must not be neglected, and so the day passed, and bedtime came finding the young girl only tired enough to enjoy rest.

Other days came and went, and oh! how the duties called her; but the wonder was that she found so much pleasure in answering the calls. Even if it had been otherwise, the generous appreciation of her efforts by those she loved would have repaid her. Her mother's eyes followed her lovingly, and her father came to trust her and depend upon her in many ways.

One afternoon, when sitting with her mother, who was now almost well, she said: "Mamma, sleeping and dreaming were well enough in their way, but I like being broad awake much better. I have come to enjoy being in the thick of things."

Her mother quoted,—

"I slept and dreamed that life was beauty;
I waked to find that life was duty."

"Yes, mamma, life is duty, but duty is beauty."—CHARLOTTE WHITCOMB, in *Interior*.

FLOWERS FOR CHURCH AND HOSPITAL

GEORGE E. WALSH.

THE work of keeping the church decorated with flowers through the summer season is not altogether as easy as an outsider might suppose. Usually some committee must attend to the work, and they have to exhaust a good deal of time and patience in begging sufficient flowers to make the place look bright and cheerful each Sunday. There are plenty who are willing to give flowers which they have in abundance, but as a rule they happen to be just out of the right sorts on Saturday afternoons or Sunday mornings.

A little forethought and planning early in the season will prevent any such trouble as usually confronts the flower committee. In small towns and country villages it would be an easy matter to divide up the work of raising the right kind of flowers at the right time. The selection of the seeds should be made after some general plan, and a committee of five girls could distribute them.

Or, what would be more to the point, the five members of the committee should engage to raise the flowers themselves. It would require very little work.

As most of the congregation will view the flowers at some distance, the large, showy varieties should be selected in preference to the small ones. The varieties that are decided in color will also be more effective than the weak, uncertain hues. Green will naturally be used as the background, and flowers that will show the best in contrast with green should be favored. It will probably be necessary to raise some green things for the decoration, especially for the month of August, when the landscape and foliage take on a dingy, dirty color.

In their seasons there are no more appropriate and satisfactory flowers for church decoration than the gorgeous peonies, pinks, roses and lilacs; but these are all perennial flowers that cannot be raised in quantities as easily as the seedlings. They will come in handy to decorate the church for special occasions, or to help out when the annuals are not doing well. The main dependence, however, should be placed upon the annuals, which can be started fresh every summer, and raised for a very nominal sum.

A few dollars expended in seeds now will provide all the flowers that could be possibly used for church decoration, and some would be left over to send to the hospital once a week. The mixed poppies are among the prettiest annuals for this work. They are large and showy, and when picked Sunday morning they will keep their bloom throughout the day. They are continual bloomers, and will supply flowers right through the hot weather.

Sweet alyssum should be planted early in the spring. Its green foliage and white blossoms help greatly in the decoration of the pulpit and chancel. As for sweet peas little need be said. An abundance of them would gladden the heart of any pastor. They should be planted in March in deep, well-fertilized trenches, and an abundance of the pretty flowers will be provided early in the summer.

Yellow flowers are very appropriate for churches that have a dark, gloomy interior. They light up the inside better sometimes than the pure white. If the church is of this character, the marigolds, calliopsis (Golden King), bantonia, and nasturtiums (Cloth of Gold) should be planted freely. All vivid yellow flowers should find a place in the list.

Many country churches have glaring white walls inside, going exactly to the opposite extreme of the gloomy ones. Yellow flowers would be singularly out of place in such a church, and the predominant color should be green. This suggests coolness in summer, and carries out the effect of the outside landscape. Ferns, vines, and sprays of all green things should be raised freely for the place, and they should be offset with the reds, blues, and purples that may be found in the flower kingdom.

The importance of preparing such a scheme early in the season will readily be understood. The seeds must be se-

lected and planted in successions of two weeks right through the spring and summer. Then if proper watering is given to them, they will give the desired results. One might in this way do more for the church than begging for flowers all through the summer.

New York City.

For Sudden Illness

I WAS strongly impressed by a novel plan put into execution at a friend's house where I happened to stop for a short time, says a writer in the *Philadelphia Times*. I discovered it through an accident which happened to my hostess' little daughter, who had been severely stung by a bee. Instead of the usual tearing madly around in search of something to relieve the pain, the little sufferer was carried into the storeroom, where on the wall hung a huge card with the title "Accidents!" It hung upon the wall like a map. At the top was printed in big letters what to do and how to do it.

At the bottom was the name and address of several good doctors to be called in if the case warranted it. Between followed a list of accidents or diseases that are suddenly developed and common among children, and what to do for them.

The first on the list was bites, in plain, large letters, to the left of the card. Below this, and to the right, were written, in a plain, large hand, the remedies.

Then followed the other things written in the same way, so that the list of ailments and accidents stood out clear and plain, and could be read at a glance. Among them were broken limbs, bruises, burns, fainting, convulsions, croup, cuts, fits, falls, nose bleeding, poisons, scalds, sprains, substances in the eye, nose, etc.

Beside the card hung a big box fastened to the wall, containing all the remedies needed — bandages, linen thread, cord, needle and thread, pins, court plaster, absorbent cotton, and lint.

The idea filled me with admiration. Who but a woman could have thought of so simplifying matters? When an accident does occur every one is apt to lose his head and can neither recollect remedies nor where to find them. By means of this arrangement the most ignorant or inexperienced can do the proper thing and help until the doctor can be called. (Such an "Emergency Roll" is published by the F. A. Stokes Company, New York, and costs only 50 cents.)

BOYS AND GIRLS

HOW THE BEES EARNED A CHURCH BELL

JOHN F. COWAN.

"IF we only had a bell."

"Yes, if we only had our church debt paid."

"Oh, we can pay the debt, and will."

"Yes, but we cannot pay the debt and buy a bell also."

"It would be such a comfort, since I cannot go to church, to lie here on the Sabbath and hear the bell ring."

Dick Tomkinson was very much impressed by the sad words of his mother, expressing such a yearning to hear the church bell ringing again as she used to in the olden times before they had come to the far West. Oh! how he did wish he were rich, so that he might buy a big bell and put it up in the empty belfry of the church, which was struggling under

a heavy debt. He prayed over it very earnestly that night, for he loved his mother and he was anxious to do something. Next morning, on his way to school, he stopped and gazed up into the belfry, as though half expectant that his prayer had been miraculously answered, and that he would see a bell hanging there, but it was as empty as ever; only a few honey bees buzzed around the lattice-work — a few? Oh, there were a great many! Way, what in the world did it mean? There seemed to be a big black knot of them on the side of the belfry, almost half as large as his body. Ah! it was a swarm of bees which had alighted there.

Dick knew what to do in such an emergency as that, and he ran to the nearest neighbor's as quickly as he could, shouting, "I've found a swarm of bees in the church! Come and help me hive them."

The neighbor listened to his story, and then providing himself with an empty hive, a ladder, a sheet, and a veil to cover his face, called his hired man and went with Dick to the church.

"Yes, sir," he said aloud, as he surveyed the situation, "they were just going to make a hive of that old belfry, and I don't know that any better use could be made of it, since the people ain't able to buy a bell. We'll just hive them, Sam, and take them down home. That will be one stand more for us."

Dick stood thinking very hard while the men were getting the bees into the hive, and if the bell had failed to come miraculously during the night, in answer to his prayer, a thought came to his mind now which did seem to be an answer to his prayer. When Mr. Scriber had finished his task, and had sent Sam, the hired man, home for a team to haul the bees, Dick said: —

"Where do you think will be the best place to keep the church bees, Mr. Scriber?"

"The church bees?" asked the man, with a start of surprise.

"Yes," said Dick, "they're God's bees, aren't they? He sent them here in answer to my prayer to help buy a bell for the church."

"You don't say so!" exclaimed the man in an astonished tone.

"Yes, I believe it," said Dick.

"But how do you propose to buy a bell with one swarm of bees? A good bell would cost a hundred dollars."

"But they'll swarm again, won't they?" asked Dick.

"I suppose so."

"And that swarm will swarm again, won't it?"

"Yes, to be sure; they'll keep on swarming until there are dozens and scores of them. But what of that? You can only keep so many swarms of bees on a place, they say. They'll starve out if you get too many of 'em."

"I didn't think of keeping them all on one place," answered Dick. "How would it do to get the other members of the church to take the swarms as fast as they increase, and keep them for God, and let the bees earn a bell for the church?"

"That's a capital idea, young fellow," said Mr. Scriber. "I'll talk it up in the church meeting, and I believe it will work."

And sure enough it did work; and before another season rolled round, the wan, weakly invalid, lying upon her bed, had the pleasure of hearing the sweet, melodious church bell ring out upon the air.

Boston, Mass.

Epworth League Department

Edited by REV. F. N. UPHAM.

Change of Address

Since Conference, and because of Conference, many of the New England cabinet members have had new post-office addresses. The following is correct at the present time, those not mentioned remaining unchanged:—

Rev. L. H. Dorchester, People's Temple, Boston.

Rev. O. W. Scott, Chicopee, Mass.

Rev. C. O. Judkins, Montpelier, Vt.

Rev. F. N. Upham, Westfield, Mass.

"The Day We Celebrate"

Sunday, May 14, the Sabbath nearest the tenth anniversary of the Epworth League, is the day. All over the world the joyous festival will be observed. It is a time for gratitude to God rather than for self-congratulation. "What hath God wrought!" will be the burden of sermon, song and service. It ought not to be neglected, for it gives an opportunity. It is *in itself* an opportunity. Ten years of rapid growth, of new enterprise, of united endeavor!

Let us suggest a program for the day: Early morning praise-meeting and Methodist love-feast at the church, followed by sermon by the pastor on "Our Youth for Christ, and Christ for Our Youth." In the Sunday-school hour, two brief addresses, after the lesson, on "How the League can Help the Sunday-school," and "How the Sunday-school can Help the League." An open meeting of the Junior League (parents specially invited) in the afternoon. League prayer-meeting in early evening. At the evening service address on "The Young Methodist Christian."

The Junior League

Do not ever think it a separate institution. Rev. C. W. Blackett, of Peabody, Mass., well says: "It ought to be called the Junior Department of the Epworth League." The pastor can find here just the chance he has long been wanting to meet the young children of his church. The devotional part of the Junior League meeting may well be the children's class, advised so strenuously by the Discipline.

The Junior Ritual

By special request of the Epworth League authorities, Rev. O. W. Scott, the Junior superintendent, undertook the preparation of a "Junior Ritual." This inexpensive booklet is now on sale at all our Methodist book rooms. Price, 5 cents each. Charles R. Magee, 38 Bromfield Street, Boston, can supply all New England orders. This booklet is just what its title indicates, a "Ritual" for the special use of our Junior Leagues, and includes "Suggested Weekly Program," and exercise for "Installation of Officers," "Consecration Service," the "Graduation of Juniors," and responsive services to be used in connection with the special topics of Missions, Temper-

ance, Humane Education, Benevolence, etc. Let each junior superintendent send to Mr. Magee, without delay, for a copy of the "Junior Ritual," preparatory to its general introduction for the use of the League. Let the Juniors pay for them from their own League treasury, and they will come thus to properly value them, and handle them with care, for they have purchased them "with their own money."

Two Million Men and Two Million Eagles

Presumably every one who reads this paragraph knows that we Methodists are now well started on the great effort to bring to Christ two million souls, and to His altars twenty million dollars, by the time 1901, the first year of the new century, shall have closed. Our Bishops with great faith and courage have sounded the call, and the church is responding nobly. Dr. Warren, president of Boston University, suggests that the cry for ten times as many dollars as souls gives a mercenary ring that is not pleasant, and rises to move that we say the same thing only in a better way—"Two Million Men and Two Million Eagles." A bright gold eagle for every rescued soul! That's the proposition. The Epworth League must not be behind in this movement. A gold eagle from every chapter on the tenth anniversary day! A thank-offering for ten glorious years! Cannot we do this? We will gladly help record and publish from time to time the name of every Epworth chapter that will dedicate a gold eagle to God as a gift to the Twentieth Century Fund. We can do this if we try. Will you try?

Missionary Notes

—Only Christianity can civilize. Call the witnesses. The great historian, James A. Froude: "All that we call modern civilization in a sense which deserves the name is the visible expression of the transforming power of the Gospel." James Russell Lowell: "There is a poison in the sores of Lazarus, against which Dives has no antidote." Dr. R. S. Storrs: "No religion save that of the New Testament can put the moral basis beneath human society and human civilization." Bishop Colenso thought he should *teach* rather than preach, and this was the result of his experiment. Bishop Galloway tells the story as follows: "He [Bishop Colenso] selected twelve Zulu lads and took them into his service, using every possible art and influence upon them, except the Gospel. Christian teaching was rigidly excluded. When the time expired, every one returned to barbarism, leaving his European clothes behind him. The next day, it is said, the good Bishop went over to the American Mission, and left a note for fifty pounds, with this statement: 'You were right, and I was wrong.'"

—Bishop McCabe recently closed a triumphant and hallelujah session of the Mexico Conference. He says the work

of Methodism in our sister republic is simply marvelous. We have there a membership of 10,000 native Mexicans and Indians, and 4,000 boys and girls in our schools, with a property of over \$500,000. The Bishop fought the "bull fight" abomination, and issued a stirring appeal to all tourists to let it alone. The priesthood and the press are vigorously opposing him, but President Diaz seems to be favorable to this attack upon a relic of barbarism.

Salvation's A. B. C.

A All have sinned.

B Behold the Lamb of God.

C Come unto Me all ye that labor and are heavy-laden and I will give you rest.

—Evangelist Hunter.

Sturdy Words—Splendid Advice

"Father Endeavor" Clark, the founder and president of the Christian Endeavor Society, sent out this greeting on the eighteenth anniversary of that great organization. Its ringing words deserve a wider reading than even his vast constituency can give them. We gladly pass them on to our people, having received them from our northern neighbor, the Epworth League of Canada:—

"Nearly fifteen years ago, in the early days of the movement, when there were scarcely a thousand societies in all the world, I sent them a message which they were kind enough to take up and reprint in many languages and repeat in many forms. It was this: 'Raise the standard.' Let me repeat that message once more, for in all these years I have not changed my mind on the matter, and my message in 1899 is the same as in 1884. The last dozen years have been years of peculiar temptation to young people. The standards of many churches in regard to worldly amusements have been lowered. Many practices which a dozen years ago would have been utterly condemned, are today admitted in some Christian circles. The strain put upon many young Christians by this conformity to the world all around them has been almost unbearable, and some, alas! have yielded to it. Look this matter of worldliness squarely in the face. Decide what you ought to do as a young Christian. Do not be laughed or browbeaten out of your convictions. Lift up your banner and stand to your colors."

What Methodists Believe and Teach

Bishop Vincent tersely states our doctrines as follows: We advise every young Methodist to put this in his Bible. Then he would see it *every day*:—

1. I believe that all men are sinners.
2. I believe that God the Father loves all men and hates all sin.
3. I believe that Jesus Christ died for all men to make possible their salvation from sin, and to make sure the salvation of all who believe in Him.
4. I believe that the Holy Spirit is given to all men to enlighten and to incline them to repent of their sins and to believe in the Lord Jesus Christ.
5. I believe that all who repent of their

sins and believe in the Lord Jesus Christ receive the forgiveness of sin. [This is justification.]

6. I believe that all who receive the forgiveness of sin are at the same time made new creatures in Christ Jesus. [This is regeneration.]

7. I believe that all who are made new creatures in Christ Jesus are accepted as the children of God. [This is adoption.]

8. I believe that all who are accepted as the children of God may receive the inward assurance of the Holy Spirit to that fact. [This is the witness of the Spirit.]

9. I believe that all who truly desire and seek it may love God with all their heart and soul, mind and strength, and their neighbors as themselves. [This is entire sanctification.]

10. I believe that all who persevere to the end, and only those, shall be saved in heaven forever. [This is the true final perseverance.]

Fourth International Convention

This Convention, which meets in Indianapolis, Ind., July 20-23, will probably be, as Dr. Schell says, "the greatest Methodist meeting ever held, and probably the largest young people's convention ever assembled." Rev. W. I. Haven, chairman of the program committee of the Convention, writes as follows: The general topic for the opening day, Thursday, July 20, is, "Methodism of Today," with practically the exercises given over to addresses of welcome by representatives of the different churches and of the State of Indiana and the city of Indianapolis. In the evening the topic is, "The Intellectual Life;" the subordinate subjects being, "The High School and the College;" "Self-Culture: Its Value and Possibilities;" "Books and Reading;" "The Bible and the Intellectual Life." Friday morning at 6.30 there is to be a sunrise love-feast in State House Square. From 9 o'clock on, the rest of the morning is to be used in Department Conferences. Friday afternoon and evening are reserved for the local committee. It is expected that there will be large patriotic gatherings and inspiring social occasions. The local committee are making great arrangements for this afternoon and evening. Saturday morning the subject is, "Methodism: Its Spirit and Life," with subordinate topics — "Its Evangelistic Genius and Fervor; Its Breadth and Catholicity;" "Methodist Philanthropy;" "Methodism and Educational Leaders;" "Woman's Work in Methodism," etc. The Junior League will have two special conferences, in which everything connected with Junior work will be considered. The great theme of Saturday afternoon is, "Social Righteousness," and of Saturday evening such phases of the theme as "Economics of the Drink Traffic;" "The Saloon in Politics;" "Restrictive and Prohibitory Regulations." Sunday morning there is to be holy communion in all the Methodist churches at 6.30 A. M.; sermons on the spiritual life at the usual hour of morning service; in the afternoon three great mission conferences; and in the evening the subject, "The Final Commandment of the Lord," the whole to conclude with altar services.

The Indianapolis committee of the General Cabinet, as now constituted, is

as follows: George W. Penniman, Fall River, Mass.; Edward M. Wheeler, Providence, R. I.; O. W. Bixby, Watertown, Mass.; Miss Bertha F. Vella, Lynn, Mass. This committee will announce rates, routes, itinerary, etc., in the special number of the *District Bulletin* to be issued May 10. A splendid trip to occupy nine days, including visits to some of the most noted and attractive summer resorts in America — at the lowest rates ever offered for a first-class tour of this kind.

It is expected that President McKinley will attend the Convention on the opening day.

A suggestion for your League: Plan to send your pastor and one of your active members as representatives to Indianapolis. The cost will be slight. The benefit will be great for your League and its work. Think about it.

Some Be(e)s for the Secretary

Be Sure	to be on time. It is not well to see the minutes signed: "Sec. pro tem."
Exact	Not too concise, neither too full, but always accurate. Leave out all matters not pertinent. Some secretaries put down every word spoken, and some unspoken.
Cleanly	Some records are so thumbred and greasy that they remind you of a chimney-sweep's ledger.
Readable	What is more exasperating than to hear a secretary stumble over his own writing? Perhaps nothing than to hear a secretary <i>pro tem.</i> confess that he cannot read Brother Scribbler's writing.
Exacting	in your demands for a proper book. The writer saw some minutes written on a dirty, greasy, pasty piece of wall paper. Shame!
Thorough	This will make you cautious in trusting your memory. Next to the heart, memory is most deceitful; promising but not performing. Make careful notes on a clean piece of paper, and as soon as possible after the meeting enter them in your book.
Alert	Attend to the business at hand. You will then not be embarrassed by hearing the president say: "With these corrections the minutes will stand approved."
Reckoned	as an authority on (1) parliamentary law, (2) constitution, by-laws, etc.
Yourself	the exception, i. e., a secretary who never forgets to bring his minute book with him, and thereby save your society wasted time. See to it that you are well informed on unfinished and new business. Have the minutes read and approved at each meeting, and when you hand over your book to the next secretary be sure that the minutes are all accurate and approved.

— REV. H. T. CRANE, in *Baptist Union*.

Ten Don'ts

The following suggestions to prayer-meeting committees are taken from *The Lookout* : —

1. Don't ask a member, "Will you lead the meeting?" Nine out of ten will from mere perversity say, "No."
2. Don't be afraid to put members' names on the topic card without their permission.

Assume their willingness to do their duty.

3. Don't be discouraged if the appointed leader fails to appear. Somebody will be ready to take the meeting, and you may be sure the delinquent will feel worse because of it than you do.

4. Don't get angry if somebody come and scold you, saying, "You had no right to put my name down." Be assured that this is the very man who is delighted to see his name there, and would have been much hurt if you had overlooked him, and expect him to ask for an extra supply of topic cards.

5. Don't have the leaders all of one sex, else somebody will look strange and feel stranger, and the other sex will conclude that you can get on without them.

6. Don't have all the new leaders at consecutive meetings. It is too great a strain on the society. When the new alternate with the old they have the benefit of their fellow's experience.

7. Don't leave the new leader to do all the work. He will doubtless have a program prepared, but in all probability will be too dazed to know what is on it — even if he knows whether it is in his pocket or in his hand.

8. Don't be afraid to offer suggestions to the new leader. He is anxious for them, but too proud to admit it. If he does not thank you when you offer them, he will before he is half through the meeting.

9. Don't neglect conference and prayer with the leader. Let him know he may depend on you to fill up a gap. Let him feel that you are sufficiently interested in him to remember him before God.

10. Don't criticize unless asked to do so by the leader; even then give nine grains of praise to one grain of blame, and you will find it will help him wonderfully.

Nearer Thee

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Let me mortal dreams come true
With the work I fain would do;
Clothe with life my weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

— Whittier.

The Doctors

have studied the question and know what is needed as an infant's food. The doctors are prescribing Mellin's Food for their little patients and using it in their own families all over the world. Does not this fact show that Mellin's Food is a good infant's food?

Mellin's Food

I use Mellin's Food in my own family all the time — would have no other. Andrew Watt, M.D., 20 Olneyville Square, Providence, R. I.

Send us a postal for a free sample of Mellin's Food.

Mellin's Food Company
Boston, Mass.

League Prayer Meeting Topics for May

REV. MATTHIAS S. KAUFMAN, Ph. D.

May 7 — Patient Continuance in Well-doing. Rom. 2: 1-11.

"To the persevering mortal the blessed immortals are swift." No racer wins who stops short of the goal. Persevere! But be sure it is pressing on in the right direction. There must first be a divinely directed choice. This must be guided by a wisdom that peers into the future. Since we cannot see beyond the veil, the result of certain choices must remain unknown to us. Hence if left to ourselves we are unable to choose wisely. Therefore we must start with God. He can clarify our vision, cleanse our hearts, and teach us to control our wills.

"He lives who lives to God alone,
And all are dead beside;
For other source than God is none
Whence life can be supplied."

Well-doing! This is always preceded by right-willing. Back of every noble deed is the volition to act wisely. They are cause and effect. Having once willed wisely and acted in harmony therewith, continue. Keep it up. Make it the habit of life. George Elliot says in "Romola": "Savonarola having once acted nobly, found therein a reason for always doing nobly." Continue, however rough thy way. No matter how keen the criticisms of open foes and misguided friends, press on. Continue even if the skies do blacken and the waves in mountain billows roll.

"Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand
but go!
Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never
grudge the throe!"

STEPS.

1. In the exercise of forbearance. While we push forward our own good endeavors it is well for us to consider with kindness the many about us who do not manifest the same energy. Not only do they move slowly themselves, but are an impediment to others. How trying is it to be hindered by the slow-moving ones! Patiently press forward, anyway, cultivating the grace of forbearance. God is long-suffering toward us. The Jews have a proverb that Michael flies with one wing and Gabriel with two; that is, His messengers of wrath move slowly, but His angels of peace with swiftness.

2. In the cultivation of a sweet spirit. Sour godliness is the sourest of all sour things. It does require force and grit to continue steadfast in well-doing. How hard is it for gritty people to be amiable! And yet it is possible. Dr. Arnold when at Laleham once became much irritated over a dull pupil. In the most calm and kindly manner the boy looked up into his teacher's face and said: "Why do you speak angrily, sir? Indeed, I am doing the best I can." Years afterward, in relating this incident to his children, Dr. Arnold said: "I never felt so ashamed of myself in my life. That look and that remark I can never forget." Oh, for the winsome disposition!

3. A college president, one of Methodism's most celebrated men, was accustomed to use the word "sticktoitiveness." It made a

deep impression upon me. It is a meaningful word. So many start well. Quite a goodly company continue well for a season. A few stick to every noble undertaking and, like the old guard of Napoleon, they die, but never surrender. It is this no-surrender kind who reap eternal rewards.

EXHILARATIONS.

1. Pray and stay. Tarry in Jerusalem until Pentecost.
2. Then go and keep going till the battle is won.
3. So great is patience that it has been called genius.
4. Do not think God's delays are denials.
5. Patience is the ballast of the soul.
6. He who holds on will tire adversity.
7. "Time and patience turns the mulberry leaf into satin."
8. Victory invariably crowns patient continuance in well-doing.
9. All of God's promises are realized by him who perseveres to the end.
10. "If thou canst plan a noble deed
And never flag till it succeed,
Though in the strife thy heart should bleed;
Whatever obstacles control,
Thine hour will come — go on, true soul,
Thou'lt win the prize, thou'lt reach the goal."

May 14. (Anniversary Sunday) — Coming to a Kingdom. 1 Kings 2: 1-4.

What brightness and cheer are suggested! It speaks of the morning full of freshness and fragrant beauty. How delightful! A morning ten years long! Hail to the close of our League's first decade! What a record it has made! If mingled with much gratitude to God, may we not feel some honest pride in this brief but brilliant history? How broad has been its outlook, how far-reaching its influence! Thousands of young lives it has molded! Tens of thousands it has turned from the dark way of sin into the ever-brightening way up to bliss unending. Groups of young people by multitudes have planned, worked, succeeded and rejoiced together. Failures? Yes, there have been failures. But the surprise is that they have been so few, and victories so numerous and so glorious.

Ten years ago the plans for one all-inclusive young people's society in our vast denomination were in embryo. When these departments came to be tested by actual working, it is not to be wondered at that some should require slight alterations to meet changing demands of the age. And yet how few were the changes necessary! Truly there must have been divine guidance in the formation of our splendid League. Divine guidance, too, has there been in all these ten years of achievement. What an inspiring movement! What fine progress! What cheering results! Let us one and all rejoice and be glad. Let us sound our praises with the rising of the sun and continue our jubilee throughout the livelong day. Let it be a Sabbath of Sabbaths in every one of our churches. Let every Epworthian feel the thrill of exhilaration which belongs to our tenth anniversary. Let there be one general and enthusiastic uprising of the Epworth host to re-

newed energy, renewed endeavor, [renewed devotion. From column to column of our advancing army let holy enthusiasm rise and send us into our second decade with a momentum of consecration that will make the twentieth century exult in millennial glory. During the next three years it is proposed to have our great church win two million souls to Christ and present a thank-offering to God of two million eagles. It can be done. But not without a tremendous lift on the part of the Epworth League. Let all Epworthians, on anniversary Sunday, take hold of this magnificent enterprise and resolve to begin at once, winning souls and saving money for this most worthy end. Have faith in God. He will give victory. Such an undertaking ought to transform every Epworth girl into a queen and every Epworth boy into a king ready to rule over a veritable kingdom.

David was facing death. To the good man —

"There's nothing terrible in death:
'Tis but to cast our robes away,
And sleep at night without a breath
To break repose till dawn of day."

Before this transition David called to his side Solomon, the legal heir to his throne. To him he gives the excellent advice contained in our lesson. Israel had formerly been little more than a collection of tribes. Under David they were molded into powerful nation; they became an influential kingdom. In order to bring about this result David had been compelled to expend much time and energy in subduing hostile peoples. He had done this formative work and prepared the way for the coming of a King whose dominion would be far wider and more brilliant than his own reign. Doubtless he recalled his own sins and their consequent weakness. These he would have his son avoid. Hence he holds out to Solomon the high advantages of strict obedience to God and unflinching rectitude. Not one whit would he have his son compromise with evil. In this he reveals a very true and fatherly heart.

ANNIVERSARY COLORINGS.

1. The old century is about to die. We need not peer into the distance to detect its last day. Its past achievements are our vantage-ground. The kingdom is before us.

2. The Epworthians of today stand before this inheritance as did the youthful Solomon before his father's kingdom. Enthusiasm and hope beat high, but knowledge and experience are limited. Look to God. Wisdom comes from Him.

3. Whether we hand over this heritage better than it was when we received it will depend wholly upon our obedience to those principles which David gave to his successor, especially emphasizing the importance of walking only in the way which God marks out.

4. Anniversary Sunday should be a time for rooting and strengthening all the cardi-

nal Christian virtues. What a kingdom awaits the coming of every true king!

THE CROWN.

From remote antiquity the crown has been a symbol of victory and reward. In most ancient pictures the bestowing of this reward is represented by a hand coming out of heaven with a wreath or circlet. Later on it is represented by an angel bearing a coronet of gold and jewels, or a wreath of palm or myrtle. The Christian requires no such symbol. His Master's presence, with "My reward is with Me," is all-sufficient. The Christian is a divine heir. His reward is a crown of fadeless glory. No foe can take it from him. If he fails to wear it, his own hand has torn it from his brow—a brow formed by Jehovah for a diadem of infinite splendor. All of God's true children are kings. Christ is the King of a vast population of kings. A crown of life is the reward of each one who proves faithful. Do the work assigned to thee. Leave it not for some one else to do. "Let no man take thy crown." Come to your kingdom in which you may rule in righteousness. Sit on your throne. Sway your sceptre. Wear your crown.

May 21 — The Gift of Power. Acts 1: 1-3.

What is more common among men than a desire for power? It manifests itself in the babe as he creeps along till he seizes a hammer and pounds upon the floor with a merry vim. It is revealed in the hale school-boy as he rolls up his sleeves and bids you look at his hardening muscle. It appears in the college youth as he burns the midnight oil to gain some glittering prize or to surpass his fellow student. In the rush and whirl of the big world about us, eagerness for its attainment furrows many a brow and whitens many a head. Mr. Boulton's chief aim was the introduction of Watts' steam engine as the working power of England. With no little pride he remarked to Boswell at Soho: "I sell here, sir, what all the world desires to have — power."

The power which men covet and gain is an achievement. It is something they gain by toll and struggle. But the power referred to in our topic can never be purchased with gold nor procured by strength. This is a gift, a gift direct from God. It is never bestowed save as certain conditions on the part of the recipient are complied with. Some of these conditions are, —

1. An intensely earnest desire to possess this gift.
2. It must be desired out of a pure motive, not for personal pleasure or personal influence alone, but more especially that it may be used in winning men to Christ.
3. Self-examination so thorough as to induce full and frank confession of every phase of sin. This requires time and painstaking patience. Go deep into the soul and life until you find every idol that dares to usurp God's throne. Throw it down. Cast it out. This is the most difficult of the conditions and almost the supremely important one.
4. Self-renunciation. All the old evil self must be extirpated to make room for the regenerated, resurrected self, God-inspired, Christ-filled and Spirit-endowed.
5. A willingness to tarry till the work of the Spirit is fully finished. Our weakness is in the lack of staying power. The early disciples tarried ten days. More time alone, face to face with God, is needed by those who yearn for this gift.
6. Complete consecration. Sometimes we sing, —

"My all is on the altar,
I'm waiting for the fire."

Says one: "This is an absurdity. Nobody

ever waited for the fire when all was on the altar. Let a man sing, if he like, —

"A part is on the altar,
I'm waiting for the fire."

I do not know that he ought to waste time in singing even that, but bestir himself to get the other portion on the altar. This is his business. When you and I put our all upon the altar the fire directly falls." With most of us, however, as a matter of experience, it requires much time to consummate these preliminary steps.

7. Faith that God actually does fulfill His promise; that He is fulfilling His promise up to the full measure of our trust. Not always are we conscious of the power possessed. But we have it whenever we are instrumental in leading a soul to Christ. Gratefully use what Spirit-power you have, and more will be added.

"Lord, we believe to us and ours
The apostolic promise given;
We wait the pentecostal powers,
The Holy Ghost sent down from heaven."

BRIGHTENINGS.

1. Next to the birth and resurrection of Jesus the descent of the Holy Spirit is the most momentous fact in history.

2. It was a miracle and burst upon the world with a retinue of miraculous appearances — tongues of fire, etc.

3. Its blessed effects appear in every individual conversion. Thus perpetually will it repeat itself till all the inhabitants of earth shall be transformed into the image of Christ.

4. The gift of power, the indwelling and inworking of the Holy Spirit, is the central force of humanity, the deepest secret of all progress. He is the vital energy of our Christian civilization. Through His influence this old world is daily becoming more beautiful, sweeter and brighter.

"Spirit of light, explore,
And chase our gloom away,
With lustre shining more and more
Unto the perfect day."

May 28 — Established in Heart. Rom. 1: 11, 12; Psa. 112: 1-10.

"Be firm! one constant element in luck
Is genuine, solid, old Teutonic pluck;
See yon tall shaft! It felt the earthquake thrill,
Clung to its base, and greets the sunrise still."

Be established! This was Paul's all-dominant desire for the disciples at Rome. Be grounded in the faith. Be fixed in purpose. Have settled convictions of truth. They had been converted and thus gloriously introduced into the kingdom of grace. But this was only a beginning. It was the first bright glimmering of the splendid noonday to come. Be established in heart. Do not waver. Never look back. Go forward. Progress! Advance! One height gained will make another possible. Be not turned back by crag or cliff. Climb! Face the storm. Brave the towering, frowning summit. He shall establish thy goings. Then go on and up, up and on, till the heights of glory are reached. "On every height there lies repose."

There is tremendous strength in friendly friendship. What could David have done under the hatred of Saul had it not been for his firm friend, Jonathan? Even heroic Paul seems to need "the mutual faith of you and me." To return to his former life was as far from his purpose as the east is from the west. His heart was fixed in God. He loved the converts at Rome, and did much to keep them steadfast. There was between them the most fraternal relations. The highest and truest fraternity possible to men is that which is based upon

Gospel affiliations — making Christ the common centre.

RESULTS

1. Psalm 112: 6: "He shall not be moved." Amid the many mutations of time, he shall abide serene.

2. "He shall not be afraid of evil tidings." How the wicked stand in dread of news that may mean their injury! While the righteous, conscious of being under the shadow of His wing, have "peace, sweet peace."

3. "His heart is established." It is settled. He sings, —

"In heavenly love abiding,
No change my heart shall fear,
And safe is such confiding,
For nothing changes here."

4. "His righteousness endureth forever." It is not ephemeral and fleeting, but more enduring than the rock-ribbed hills.

5. He shall be "exalted with honor" and "held in everlasting remembrance." His name shall be known in heaven.

FOUNDATION STONES.

1. This is an age of dissipation and fickleness. Numerous avenues open, many vocations invite. The temptation to try one and then another has wrecked many a life. Professed Christians drift from one church into another, and too often out into the world. Firm adherence to fundamental principles is greatly needed. Thoreau, the famous writer upon nature studies, became so absorbed in his literary work and oblivious to the ordinary affairs of life that he declared, "I wouldn't run around the corner to see the world blow up." Some of this all-absorbing interest in the things that pertain to Christ's kingdom is much needed among Christian people.

2. Firmness is essential in order to withstand the fierce assaults of the world, the flesh and the devil. Character must be rock-founded. At the battle of Manassas, Jackson's Brigade took position in a cove of small pines. Brig.-Gen. Bee endeavored to rally his troops, but they were considerably demoralized. Then in desperation he called out: "Rally, men, rally! See Jackson's Brigade standing there like a stone wall!" Those words gave the appellation to the brigade, and also to its heroic General.

3. How much do Christians need to regard the sacredness and binding force of the vows they have taken! The feeling of George III. is honorable and worthy of a place in the foundation of every life. He said: "I can give up my crown and retire from power; I can lay my head on the block and lose my life; but I cannot break my oath."

4. The only sure foundation is Jesus Christ, the eternal Rock.

"Fixed on this blissful centre, rest;
Nor ever from thy Lord depart,
With Him of every good possessed."

Brockton, Mass.

"Great Haste is Not
Always Good Speed."

Many people trust to luck to pull them through, and are often disappointed. Do not dilly-dally in matters of health. With it you can accomplish miracles. Without it you are "no good."

Keep the liver, kidneys, bowels and blood healthy by the use of Hood's Sarsaparilla, the faultless blood purifier.

Dyspepsia—"I know a positive relief for dyspepsia and that is Hood's Sarsaparilla. It cured me. My neuralgia also stopped." W. B. BALDWIN, 164 Oak Street, Zinghamton, New York.

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Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

THE SUNDAY SCHOOL

Second Quarter Lesson VI

SUNDAY, MAY 7, 1899

JOHN 15: 1-11.

REV. W. O. HOLWAY, D. D., U. S. N.

THE VINE AND THE BRANCHES

I Preliminary

1. GOLDEN TEXT: *I am the vine, ye are the branches.* — John 15: 15.

2. DATE: A. D. 30, Thursday evening, April 6.

3. PLACE: The "upper room" in Jerusalem.

4. HOME READINGS: *Monday* — John 15: 1-11. *Tuesday* — 1 John 3: 1-9. *Wednesday* — 1 John 3: 18-24. *Thursday* — Matt. 7: 15-23. *Friday* — Gal. 5: 16-26. *Saturday* — Rom. 12: 1-5. *Sunday* — Eph. 4: 1-16.

II Introductory

They had risen from the table. They had sung the usual hymn — a portion of the great Hallel. They were girding their garments around them to leave the house. But Jesus had still much to say. Was it the cup of which they had been partaking, or the windows half-shaded with a clustering vine, that gave Him a text for this beautiful apologue? Or did they pass some vineyard on the way, clearly revealed in the silvery moonlight? We cannot tell. But never have the relations between our Lord and His followers been more vividly portrayed than in the discourse here given: "I am the Vine" — the true archetypal Vine; "ye are the branches;" "My Father is the husbandman." He permits no sterile branch to remain in Me; it is pitilessly cut off. He does not spare the fruitful branches even — pruning off everything redundant, cutting to the quick that they may be still more fruitful. Now ye, My disciples, have received with meekness the engrafted word which is able to save your souls. Ye are pruned, and united to Me, the Vine. See that ye "abide in Me and I in you." Apart from Me, fruitfulness is impossible; but he who abides in Me will bear "much fruit." The fate of the barren branch is to be cut off, to wither, to be burned; the privilege of being united to Me and keeping My words, is to "ask what ye will, and it shall be done unto you." By bearing much fruit, ye will show that ye are really My disciples, and also glorify the Father. The secret of all abiding union is love. My love for you finds its counterpart in the love which the Father has for Me. By keeping His commandments I have continued in His love; and by keeping My commandments ye will continue in My love. And the purpose of all this teaching is, not to dispirit or sadden you, but rather that ye may become partakers of My joy, and that your joy may be complete.

III Expository

1. I am the true vine. — Our Lord had claimed to be the Light of the world, the Bread of heaven, the Life, the Shepherd. He now claims to be the Vine — the life-trunk of regenerate humanity, into whom all His people are incorporated and live, and are fruitful only in their union with Him. And He is the true Vine, not merely in the sense of being the opposite of false, but "true" in the sense of being the veritable, the ideal,

the essential Vine, in whom all vine-types find their reality, the spiritual original of even earthly, material vines, seeing that earthly things are patterns of things in the heavens (Heb. 9: 23). "In the Old Testament the vine is the type of Israel, planted by the Almighty as the husbandman, to adorn, refresh and quicken the earth. But Israel proved itself 'the degenerate plant of a strange vine.' Jesus, therefore, is here the true Vine, because He is the true Israel of God, in whom is fulfilled all that is demanded of the true Vine" (Revision Commentary). My Father is the husbandman. — He is the Planter of the Vine, the Pruner of its branches, the Proprietor of its fruits.

This true vine is Christ; not the man Christ Jesus, but the living, abiding Christ; the Christ who is with His people always, even unto the end of the world (Matt. 28: 20); who reproduces Himself in every true disciple, since only they in whom is the spirit of Christ are truly His (Rom. 8: 9); and who is thus far more widely and potentially in the earth to-day than He ever was or could be in the flesh. . . . It is this ever-living Christ, reproduced in all His members, and spreading over the whole earth, that is the true Vine, in contrast with the old Israel, which proved to be no true vine (Abbott).

2. Every branch in me. — Two kinds of branches are here spoken of — the non-fruitful and the fruitful — but both are regarded as branches in the Vine, and both receive the attention of the Vine-dresser. Says Trench: "All infants baptized into Christ are in Him . . . but it remains for themselves to determine whether, by believing and obeying, they shall make the potential blessings of this position actually their own; whether that fellowship with Christ, which has been so freely given to them, shall unfold itself into the new creation." That beareth not fruit. — In the case of the disciple this non-fruitbearing is, of course, voluntary. The conditions are all favorable, the power is given, fruit is possible, but all these advantages are wilfully nullified. He taketh (R. V., "taketh it") away. — Exclusion from Christ is the penalty of persistent unfruitfulness. The branches were grafted into Him for a purpose; if they fail to serve that purpose, the divine Lord of the vineyard will cut them off. Every branch that beareth fruit — such fruits, for example, as love, joy, peace, etc. (Gal. 5: 22). He purgeth it (R. V., "cleanseth it") — prunes it, cuts off all twigs or excessive growth that use up sap which is needed for fruitage. Says Trench: "To how many dealings of God with His own — mysterious, inscrutable, inexplicable otherwise — will this, kept properly in mind, furnish us with a key!" "Whom the Lord loveth, He chasteneth." That it may bring forth (R. V., "bear") more fruit. — The purpose of heavenly discipline is here distinctly taught — not cruelty, but increased fruitfulness. "No chastening for the present seemeth joyous, but rather grievous;" but the purpose is "the peaceable fruits of righteousness" in them that are "exercised thereby."

Integrity in the practical dealings of life, conduct squared by the principles of true ethics, zeal, liberality and energy in the benevolent organizations and operations of the church and age, are fruits which every branch of Christ should bring forth abundantly and increasingly (Whedon).

3, 4. Now ye are clean through the word — R. V., "Already ye are clean because of the word" — that "quick and powerful" word, "sharper than any two-edged sword." They had been under the pruning knife, chastened by the discipline through which they had passed, and by the loving and obedient reception of the truths which Jesus had taught them. Abide in me and I in you. — Their wills are treated as a factor in this twofold direction. See to it that ye continue in Me the Vine, and that I continue in you. It rests with you to maintain this vital, reciprocal connection. Fall not in

this, seeing that fruitfulness and spiritual life depend upon it. Branch cannot bear fruit of itself — a law of the vegetable kingdom which carries here its own significance. No more can ye — R. V., "so neither can ye." Except ye abide in me. — The absolute necessity of being in Christ as a permanent condition of true living and fruitfulness, could not be more strongly stated.

The branch of itself, apart from the vine, has no original source of life. The sap flows from the vine to branch and tendril and leaf and fruit. The branch of itself is a lifeless organ, and only fulfills its functions when it is connected with the vine. So in the spiritual life men apart from Christ have no original source of life and fruitfulness. The true life flows from Him to every branch that abides in Him, quickening by its power the whole man and making him fruitful in good (Watkins).

5. I am the vine, ye are the branches — the first time that the Vine and its branches have been spoken of antithetically, and in organic contrast. The same bringeth forth (R. V., "beareth") much fruit — the conditions being perfect. What has heretofore been stated by way of condition is here stated by way of encouragement. Not only must this mutual abiding exist in order that fruit-bearing may be possible, but also, if it exist, the fruit-bearing shall be abundant. Without me (R. V., "apart from me") ye can do nothing. — Separation from Christ severs the vital condition; all activities and productiveness cease.

6. If a man abide not in me — chooses to be sterile, refuses to be a branch. Cast forth. — The Husbandman has no further use for him. He is no longer permitted to be a part of the vine. Withered. — The life sap no longer flows through him. It is only a question of time when his moisture will be utterly dried up. Cast them into the fire. — Lange supposes that the withered branches of the neighboring vineyards were now being burned, and that the fire, scattered here and there over the landscape, gave vivid point to the teaching. The burning of the withered branches is significant of the final judgment.

All which is here expressed or implied of "the fire" (Matt. 3: 10), "the flame" (Luke 16: 24), "the

Two Stomachs

THE UPPER FOR THE PROTEIDS AND THE LOWER FOR THE GREATER PART OF THE FOOD

It is an interesting study to observe how the digestion of food is accomplished. The greater part of vegetable food is starch and this is never digested in the stomach proper, nor is it effected by the pepsin in the upper stomach.

Starch (a Carbo-hydrate) is passed out of the stomach into the duodenum or second stomach and there treated by the pancreatic juices, when in time a microscopic fungi is grown from a part of the grain, if that has been eaten, and these elements with moisture, heat and time transform the starch into grape-sugar, which is the first act of digestion.

The processes are duplicated in an artificial or mechanical way in the manufacture of Grape-Nuts, the new breakfast food made by the Postum Cereal Co. Ltd., of Battle Creek, Mich.

In this food one finds the delicate, sweet taste of grape-sugar, and when eaten it will be found to quickly digest and fatten and strengthen the entire body.

Its especial mission is to nourish and rebuild the brain and nerve centres.

A certain definite feeling of strength and stamina comes to the individual after a few days use of Grape-Nuts at breakfast.

Being a condensed food, one does not require more than 3 to 5 teaspoonsful at a meal, which is worth considering from an economical standpoint.

flaming fire" (2 Thess. 1: 8), "the furnace of fire" (Matt. 13: 42-50), "the gehenna of fire" (Mark 9: 43), "the lake of fire" (Rev. 20: 15), "the everlasting fire" (Matt. 25: 41), with all the secrets of anguish which words like these, if there be any truth in words, must involve, demands rather to be trembled at than needs to be expounded (Trench).

7. If ye abide in me. — Their horror at the judgment which He had just expressed would naturally lead them to listen to these words more earnestly. And my words abide in you. — For one to keep the sayings of Christ is to invite the Father and the Son to abide in him (14: 23). Ye shall ask what ye will — "Ask whatsoever ye will." This same promise was conditioned, on a former occasion, upon asking in the name of Christ. Asking in the name Christ supposes this mutual indwelling. In either case the asking is with a view to greater fruitfulness. Bengel brightly says: "Prayers themselves are fruits, and increase fruit."

The petitions of the true disciples are echoes, so to speak, of Christ's words. As He has spoken, so they speak. Their prayer is only some fragment of His teaching transformed into a supplication, and so it will necessarily be heard (Westcott).

8. Herein is my Father glorified. — The "herein" may refer to the abiding fellowship and unlimited answers to prayer described in the preceding verse, or it may refer to the "much fruit" in the second clause of this verse. Westcott prefers the latter: "In the fruitfulness of the vine lie the joy and the glory of the husbandman." So (R. V., "and so") shall ye be my disciples — grow up to be My disciples; attain to the proper standard of discipleship. Union, communion, fruitfulness, would make them more and more worthy of the Christian name and profession.

9. As the Father, etc. — R. V., "Even as the Father hath loved me I also have loved you." The life of all true union is love. Jesus here tells the disciples with what measure and quality He has loved them — "a love so ineffable and perfect as to be paralleled only by the love of the Father to the Son" (Whedon). Continue ye (R. V., "abide ye") in my love. — Let nothing separate you from this love which I cherish toward you. Live in it as in your vital air!

10. If ye keep my commandments. — This shows them how to abide in His love. "His commandments," says Tholuck, "are the provisions which He has made for the regulation of men's lives — precepts, promises, instructions, consolations and warnings in a mass." As I have kept my Father's commandments. — Who else could make an assertion like this? And what an ennobling motive to union with Christ and obedience is this constant appeal to the relations between the Father and the Son!

It is not simply the doing of special commandments that is thought of, but a complete adoption of the Father's will by the Son, and of the Son's will by us; and this is not spoken of as a proof of love, but as the condition which makes continued love possible. The Father never ceases to love the Son because the Son's will is the expression of His own. The Son never ceases to love His disciples,

because their will is the expression of His will; and without this harmony of will and act, union and fellowship are impossible (Revision Commentary).

11. These things — concerning the Vine and its branches, with its lessons; and particularly the last lesson concerning love. That my joy might remain (R. V., "may be") in you. — "Joy" comes second in the catalogue of the fruits of the Spirit — "love, joy," etc. The outcome of this vital union, and fruitfulness, and love, and obedience, would be His joy — the rich, satisfying, abiding delight which He felt from His perfect relations with the Father. That your joy might be full (R. V., "that your joy may be fulfilled") — perfected, completed.

IV Inferential

1. Nature ministers to grace. The profoundest spiritual truths are shadowed forth to eyes that see them in the visible creation of God.

2. The Father had a vineyard in the Old Testament time; now He has a Vine. The planting, watering, grafting, pruning and fruitage are all His care.

3. The believer sustains to Christ the intimate, vital relations of a branch to a vine. The life of the one is the life of the other.

4. Spiritual barrenness is punished by exclusion; spiritual fruitfulness is increased by chastening.

5. Out of Christ fruitfulness is impossible; the believer must abide in Christ, and Christ in Him.

6. We must either be fruitful or burn.

7. The man "in Christ" will translate his Lord's words into availing prayers — asking what he will.

8. Fruitfulness glorifies the Father, and is the test of discipleship.

9. Christ's love for His own is of the same character as the Father's for Him.

The Believer's Disappointments

ALPS on Alps arise, as the believer presses forward in his course. He beholds a summit and exclaims, "My God will meet me there, and there will gainsayers be confounded." But when he reaches it, he receives not the expected testimony, and unbelievers make a mock of his disappointed hopes. He would be troubled; but in the absence of the external testimony, he receives an inward sweet assurance of the love and faithfulness of God, and in the very hour of his disappointment his face shines with a singular joy. Looking up he sees a higher mount. "Oh," he exclaims, "it is there, not here, that God should meet me. I must reach the higher summit." He reaches it, and it proves to be a new summit of sorrow for him. Again, a wave of heavenly bliss rolls over his heart, and he refuses to be confounded. A still higher peak catches his aspiring eye. All his disappointments, however, are real conquests. Those inferior summits mark the way that he must necessarily tread in his course to the hill of transfiguration. In his great hope he is not confounded, only in his lesser hopes that lay hold of time, place and circumstance. From every hill of disappointment he carries off a rich spoil. — Bowen.

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EAST MAINE CONFERENCE

Reported by REV. C. A. PLUMER.

THE members of the board of examiners and the several classes were busy with their work on Tuesday. Mr. George E. Whitaker, publisher of ZION'S HERALD, and Mr. Charles R. Magee, manager of the New England Depository, were present attending to their duties.

WEDNESDAY

At 8 A. M. Conference assembled for a social service, led by J. M. Frost.

At 9 Bishop C. D. Foss opened the 52d session of the East Maine Conference in the Methodist Church in Rockland, with religious services and the sacrament of the Lord's Supper.

I. H. W. Wharff called the roll, and 78 responded.

I. H. W. Wharff was elected secretary. He nominated S. A. Bender and J. H. Irvine assistants.

John Tinling was elected treasurer, and A. E. Luce statistical secretary, who named I. H. Lidstone, G. M. Bailey, and A. L. Nutter his assistants.

The usual committees were appointed.

The character of each of the presiding elders was passed. E. H. Boynton reported the work upon the Bangor District, showing that faithful and profitable work has been done.

Rev. F. L. Hart, Rev. E. M. Mills, and Messrs. G. E. Whitaker and C. R. Magee were introduced.

E. H. Boynton, W. W. Ogier, J. W. Day, H. E. Foss, S. A. Bender, G. G. Winslow and J. M. Frost were appointed a committee to consider the plan for a Twentieth Century Thank-offering.

Rev. Dr. M. C. B. Mason, of the Freedmen's Aid and Southern Education Society, addressed the Conference.

W. A. McGraw, C. A. Plumer and John Tinling were appointed a committee upon the subject of Church Insurance.

The presiding elders were authorized to apportion all sums of money to be raised to the several charges.

Notices were given, and Conference adjourned with singing the doxology and benediction by Bishop Foss.

In the afternoon H. E. Foss gave an address, his subject being "The Situation," or the present status of the temperance reform in Maine. The reasons for the existing conditions were forcibly presented and the remedy clearly outlined.

The anniversary of the Freedmen's Aid and Southern Education Society was held in the evening, G. M. Bailey presiding. Dr. M. C. B. Mason presented the work of the Society, and the demands upon it.

THURSDAY

The devotional service at 8 A. M. was led by J. M. Frost.

At 9 Bishop Foss called the Conference to business.

The journal was read and approved, and the list of yesterday's absentees was called.

James W. Day presented the report of Bucksport District, showing that faithful and efficient work has been done. W. W. Ogier read the report of Rockland District. This report revealed that the pastors had been active and success had been enjoyed. The list of elders upon each district was called, and each passed in character.

The list of superannuates was called, and the relation was continued of S. H. Beale, B. B. Byrne, E. M. Fowler, E. A. Glidden, J. N. Marsh, L. D. Wardwell, Lewis Wentworth, J. A. Morelen, G. B. Chadwick. A solemn hush fell upon the Conference when the name of B. M. Mitchell, who joined the Maine Conference in 1842, but has gone home within the year, was called.

The question of fixing the place for the meeting of the Conference of 1900 was referred to the presiding elders.

The class in the studies of the third year was called, and C. F. Butterfield, A. H. Hanson, and A. B. Carter were well reported and advanced to the fourth class. E. V. Allen, D. R. Pierce, E. A. Colpitts, H. B. Haskell, and C. T. Coombs, who were hindered from appearing for examination, were continued in the studies for the third year.

A proposition from the Baltimore Conference relating to admitting provisionally elected lay delegates to the General Conference of 1900 was presented, and passed by a vote of 60 in favor and none against.

Rev. Mr. Wilson of the Maine Bible Society presented the work of that Society.

Rev. L. D. Evans of the Congregational

Church and Rev. Mr. Van Kirk of the Baptist Church were introduced and presented the fraternal greetings of their churches.

Dr. Homer Eaton of the Methodist Book Concern was introduced and represented the work of the Concern.

Adjourned with the doxology and benediction by Bishop Foss.

The anniversary of the Woman's Foreign Missionary Society was held. Mrs. C. H. Talmage gave a beautiful and stirring address. At its close the Ministers' Institute assembled to listen to an address by D. B. Dow.

In the evening Dr. Homer Eaton addressed the audience on "Our Publishing Interests."

FRIDAY

The devotional service was led by J. M. Frost.

At 9 Bishop Foss called the Conference to business.

The class in the studies of the fourth year was called. Each passed in character. J. W. Hatch was elected to elder's orders. The others desired to be continued in their present relation for another year.

M. S. Hill, A. D. Moore, F. Palladino, and A. E. Morris were continued on trial.

On motion, a protest against the admission of B. H. Roberts of Utah to membership in the United States Congress was adopted.

The report of the committee on Temperance was presented and adopted.

The printed Minutes were made the official journal.

It was voted to aid the Freedmen's Aid and Southern Education Society in freeing itself from debt.

W. W. Ogier, C. A. Plumer and O. H. Fernald were chosen to meet a commission from the Maine Conference to consider the propriety of uniting the two Conferences.

Chaplain D. H. Tribou, U. S. N., represented the interests of the Wesleyan Association and ZION'S HERALD, and presented a check of \$120 to the Conference.

Upon the recommendation of the committee on Conference Relations C. H. McElhiney was allowed to withdraw under the 19th Question of the Discipline.

C. H. Raupach, C. E. Petersen, A. L. Nutter, H. I. Holt, E. S. Burrill and H. M. Moore were called to the altar. Bishop Foss addressed the class. Each member was well reported and admitted to full connection, and elected to deacon's orders. C. E. Petersen was admitted, being a deacon.

W. C. Baker, D. H. Piper, C. B. Morse, H. E. Stetson, W. H. Patten, passed in character, reported, and were continued on trial.

Adjourned with singing and the benediction.

The Conference met at 2 P. M., as per adjournment, for an educational meeting.

In the absence of Bishop Foss the secretary called the Conference to order, and J. F. Haley was elected to preside. Prayer was offered by O. H. Fernald.

J. F. Haley, president of the East Maine Conference Seminary, was introduced by the secretary, and presented the condition and demands of the school. John Tinling read the report of the visiting committee; J. M. Frost spoke upon "The Relation of Parents to the School;" B. W. Russell of the "School as I have Seen It;" A. D. Thibodeau for the alumni of the school; D. S. Kerr for the students now at the school. Prof. G. K. Morris of Boston University was introduced and addressed the Ministers' Institute.

The committee on the Twentieth Century Thank-offering reported, and their report was adopted.

In the evening the Epworth Leagues assembled for their anniversary, H. E. Foss presiding. A delightful song service was followed by a thrilling address from Prof. G. K. Morris.

SATURDAY

The devotional service at 8 A. M. was led by J. M. Frost.

At 9 Bishop Foss called to business, and the journal was read and approved.

James H. Gray, John L. Pinkerton, Charles F. Smith, William P. Townsend, Charles E. Jones, being duly recommended by their respective quarterly conferences and well reported, were admitted on trial.

The committees on Benevolent Claims, Bible Cause, Book Concern and Church Literature, the work of the Board of Church Extension, and Education reported.

Dr. W. A. Spencer, of the Board of Church Extension, was introduced and addressed the Conference.

C. A. Plumer, A. J. Lockhart, and F. H.

Osgood were requested to prepare a suitable resolution respecting the death of Dr. A. J. Kynett, to be printed in the Conference Minutes.

The list of supernumeraries was called. Each passed in character, and their relation continued, except in case of J. H. Bennett and T. F. Jones, who were passed to the list of effective preachers.

A collection was taken for the benefit of M. H. Siprelle, a member of the Conference, who is now in the Insane Asylum at Augusta.

The anniversary of the Woman's Home Missionary Society was held at 2 P. M., Mrs. H. E. Foss presiding. The address was given by W. A. Spencer, D. D.

At 3 P. M. the Conference assembled for business, D. H. Tribou presiding by the appointment of Bishop Foss.

The committees on the Epworth League, Freedmen's Aid and Southern Education Society, Sabbath Observance, Sunday School and Tracts, and Church Insurance, reported, and the reports were adopted.

E. H. Boynton, W. W. Ogier, and John Tinling were elected trustees of East Maine Conference Seminary.

I. H. W. Wharff was elected transportation agent for 1900.

C. A. Plumer reported that the Conference was authorized to draw upon the treasurer of the trustees of Conference for \$300 for Conference claimants, and for \$75 for domestic missions. The drafts were ordered.

I. H. W. Wharff was elected publisher, and J. M. Frost editor, of the Conference Minutes.

The widow of Rev. B. F. Sprague, a former member of the Conference, now 91 years of age and in feeble health, presented the ordination papers of her husband to the Conference.

H. E. Foss, in behalf of Dr. C. H. Payne, represented the work and opportunities of the Board of Education.

T. F. Jones was elected to arrange for the publication of the Minutes for 1900. The memorial service followed. The 1002d hymn was sung, and the seventh chapter of Revelation was read by J. P. Simonton. Prayer was offered by S. H. Beale. The memoirs of B. M. Mitchell, Mrs. B. C. Blackwood, and Mrs. H. M. Moore were read.

Adjourned with the benediction by W. L. Brown.

In the evening the anniversary of the Board of Church Extension was held, J. W. Hatch presiding. Dr. W. A. Spencer addressed the audience. Have you ever heard him? If so, then you know how deeply the audience was stirred and what a volume of interest was created.

SUNDAY

At 9 the Conference love-feast was held, led by W. W. Ogier—a feast of richest experience to all lovers of the Lord Jesus.

At 10:30 Bishop Foss preached with great freedom and much power from Phil. 3: 8, 9.

In the afternoon those who had been elected to deacon's and elder's orders were ordained by Bishop Foss, with the assistance of several elders.

This service was followed by a thoughtful, helpful and encouraging sermon by Dr. J. L. Hurlbut, who held the closest attention of his audience. Dr. W. A. Spencer followed with an earnest exhortation, and several persons, upon invitation, expressed, in rising, a desire and purpose to begin and live a Christian life.

In the evening the anniversary of the Mis-

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ationary Society was held. Thus closed a great day.

MONDAY

Conference met as per adjournment. J. M. Frost led the devotional service.

The Bishop announced the following transfers: W. B. Dukeshire from the Maine Conference, C. B. Allen to the Detroit Conference, J. T. Richardson to the Wilmington Conference, C. C. Whidden to the Maine Conference.

The statistical secretary reported the statistics for the year.

C. E. Petersen was elected to elder's orders and ordained.

J. H. Bennett and T. R. Pentecost were made supernumeraries.

V. E. Hills and G. M. Bailey were selected members of the board of examiners.

The committee on resolutions reported many thanks to hosts and to railroad and steamboat companies, also to Bishop Foss and secretaries and other General Conference officers.

The committee on Missions reported, and the report was adopted.

A collection was taken for the janitor and other Conference expenses.

The auditor of presiding elders' accounts reported them to be correct.

The journal was read and approved.

The appointments were then read, and Conference adjourned without day.

The following are the appointments:

RANGOR DISTRICT

E. H. BOYNTON, Presiding Elder

Alton, Argyle and West Oldtown, S. M. Small, Atkinson and Sebec, W. A. Meservey. Bangor—First Church, H. E. Foss; Grace Church, J. M. Frost. Brownville and Henderson, E. S. Burdell. Caribou, W. A. McGraw. Carmel and Levant, Mairy Kearney. Danforth, I. H. W. Warr. Dexter and Ripley, O. H. Fernald. Dixmont, W. T. Johnson. Dover, J. H. Irvine. East Corinth and Corinth, I. H. Lidstone. Easton (P. O., Sprague's Mills), J. W. Hatch. Exeter and Corinna, E. A. Carter. Forest City, Vanceboro and Lambert Lake, C. H. Raupach. Fort Fairfield, R. A. Culpitts. Guilford and Sangerville, D. B. Dow. Harmony and Athens (P. O., Athens), M. B. Preble. Hartland and St. Albans, C. E. Petersen. Houlton, D. B. Phelan. Hodgdon and Linneus, supplied by W. Lermond. Howland and Montague, supplied by C. W. Stevens. Kingman and Prentiss, H. E. Stetson. Limestone, to be supplied. Lincoln, C. H. Jonhonnott. Mapleton, supplied by C. W. Wallace. Mars Hill and Bridgewater, supplied by G. J. Palmer. Mattawamkeag, D. R. Pierce. Monson, Swedish Mission, H. G. Bolvie. Monticello and Littleton, E. V. Allen. Moro and Smyrna, supplied by O. A. Goodwin. Newport and Detroit, C. E. Springer. Oldtown, C. L. Banghart. Orono and Stillwater, W. B. Dukeshire. Patten, G. H. Hamilton. Pittsfield and Palmyra, A. E. Lucie. Sherman, to be supplied. South Presque Isle, supplied by I. G. Cheney. Washburn, supplied by E. O. Smith.

W. H. Patten left without appointment to attend one of our schools; member of Bangor, First Church, quarterly conference.

BUCKSPORT DISTRICT

J. W. DAY, Presiding Elder

Alexander, Cooper and Meddybemps, to be supplied. Bar Harbor, S. L. Hanscom. Brewer, John Tilling. Brooksville and South Penobscot, David Smith. Buck's Harbor and Cape Rosier, C. B. Morse. Bucksport, T. F. Jones. Bucksport Centre, supplied by W. H. Maffitt. Calais—First Church, M. F. Bridgman; Knight Memorial, S. A. Bender. Castine, Norman La Marsh. Columbia Falls, Columbia and Indian River, W. P. Townsend. East Bucksport, to be supplied. East Machias and Whiting, J. H. Barker. Eastport, C. T. Coombs. Eddington, W. H. Powlesland. Edmunds and Marlon, supplied by H. W. Collins. Ellsworth, J. P. Simonton. Franklin, J. E. Lombard. Gott's Island, to be supplied. Gouldsboro, J. L. Pinkerton. Hampton, W. L. Brown. Harrington, S. O. Young. Lubec, M. S. Hill. Machias, Robert Sutcliffe. Millbridge and Cherryfield, C. E. Jones. Neally's Corner, W. L. Brown. Orland and West Penobscot, A. B. Carter. Orrington, B. W. Russell. Orrington Centre and South Orrington, Charles Rogers. Pembroke, J. T. Moore. Penobscot, supplied by C. Garland. South Deer Isle, supplied by A. D. Thibodeau. South Robbinston and Perry, A. D. Moore. South West Harbor, F. W. Brooks. Stonington, to be supplied. Sullivan, F. H. Osgood. Surry and East Blue Hill, H. M. Moore. Swan's Island, supplied by T. V. Stanley. Wesley, to be supplied. West Tremont, to be supplied. West Lubec and Cutler, sup-

plied by J. D. McGraw. Winterport, D. H. Piper.

D. H. Tribou, Chaplain U. S. Navy; member of Ellsworth quarterly conference.

J. F. Haley, President, and G. G. Winslow Financial Agent, of East Maine Conference Seminary; members of Bucksport quarterly conference.

ROCKLAND DISTRICT

W. W. OGIER, Presiding Elder

Belfast, G. E. Edgett. Boothbay Harbor, Wm. Wood. Bremen and West Waldoboro, Geo. Reader. Camden, T. S. Ross. China, to be supplied. Clinton and Benton, J. A. Weed. Cushing, J. H. Gray. Damariscotta and Damariscotta Mills, L. G. March. Dresden, T. A. Hodgdon. East Boothbay and South Bristol, A. E. Russell. Friendship and South Waldoboro, A. L. Nutter. Georgetown and Arrowsic, C. F. Smith. Lincolnville, H. I. Hoyt. Montville and Palermo, to be supplied. Morrill and Knox, supplied by C. Seiger. North and East Vassaboro, E. S. Gahan. Northport, supplied by C. H. Bryant. North Waldoboro, J. W. Price. Orr's Corner, J. W. Price. Pemaquid and New Harbor, A. J. Lockhart. Pittston and Whitefield, supplied by Wm. Berkley. Randolph and Calisea, A. H. Hanscom. Rockland, F. E. White. Rockport, N. R. Pearson. Round Pond and Bristol, supplied by D. S. Kerr. Searsmont, G. M. Bailey. Searsfort, H. W. Norton. Sheepscot, A. E. Morris. Southport, U. F. Butterfield. South Thomaston and Spruce Head, W. C. Baker. Thomaston, W. H. Dunack. Union, V. E. Hills. Unity and Troy, supplied by W. A. Lucie. Waldoboro and Winslow's Mills, T. J. Wright. Washington, Frederico Palladino. Westport, to be supplied. Windsor and Cross Hill, C. W. Lowell. Wiscasset, B. G. Seaboyer. Woolwich, F. W. Towle.

C. A. Plumer, Chaplain of Maine State Prison; member of Thomaston quarterly conference.

H. B. Hukell, left without appointment to attend one of our schools; member of Thomaston quarterly conference.

THE HUMILITY OF LOVE

GEORGE MATHESON, D. D.

"Love vaunteth not itself."—1 Cor. 13: 4.

THIS is the main difference between love and duty. Duty has a sense of merit; love has none. Duty has always the feeling that it has done very well; love never admits that it has come up to the mark. Duty says, "Lord, we have prophesied in Thy name, and in Thy name done many wonderful works;" love cries, "When saw we Thee an hungered and gave Thee meat?" Whence this humility of love compared to duty? Is not love the higher of the two? Duty is

mere talent; love is genius. Why should genius be more humble than talent? Because it really has less trouble. It is as natural for genius to soar as for the bird to soar. It is written, "Genius does what it must; talent does what it can." Therefore is talent always more conceited than genius; it is more conscious of its labor because it really has more labor. Love is the genius of the heart. It does its work because it cannot help it—not because it ought, but because it must. That is why it repudiates merit. That is why it casts its crown in the dust. That is why it declines the laurel wreath.

Lord, I should like to be among those who veil their faces before Thy throne; it is the humility of genius, the humility of love. I can never have the face veiled until I have stood before Thy throne; only the men of the front view are humble. When I was far back from the throne of Thy beauty I was wonderfully vain; there was no veil upon my face; I marveled that the cherubim were veiled. But as I draw near I begin to understand. It is their revelation that makes their veil. It is their deep sense of love that takes away their sense of merit. They do not feel the stones beneath their feet. They do not hear the waves that lash their shore. They do not see the clouds upon their sky. Therefore they say: "I have no merit in serving Thee, O my Christ! I cannot help it. It is no crown to me because it is no choice to me. If I had less love I might have more vaunting. If I served Thee from duty I might praise myself every morning. But where shall love find room for boasting? Can the mother vaunt her devotion to her child? Can the brook vaunt its reflection of the sun? Can the flower vaunt its drinking of the heavenly dew? My love to Thee must always make me feel that I am following afar off, never so far as when nearest to Thyself. My face is most deeply veiled when I stand before the throne."—*Christian World* (London).

A memorial number of *Christianity in Earnest* devoted to the life and death of Dr. Kynett, containing his picture and having a special cover, is issued. Pastors are requested to furnish Secretary W. A. Spencer, at 1028 Arch St., Philadelphia, a list of persons in their charges who have given during the past year, or who will give, \$1 for the cause of Church Extension. This special memorial number will be sent to the addresses furnished, and other issues for one year.

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THE CONFERENCES

MAINE CONFERENCE

Portland District

South Berwick.—Rev. I. Luce has had a harmonious and prosperous year. Benevolent collections are in advance of the previous year. Eleven have been received into full membership.

Berwick.—There is a very general desire for the return of Rev. W. P. Merrill for the fifth year. All bills and debts are paid to date. The missionary collection was \$200.

Buxton and South Standish.—The people of this circuit are desirous of the return of Rev. David Pratt. The young people especially are warmly attached to him. He is in better health than when he took this charge, two years since.

Gorham, North Street.—A very large congregation gathered on April 16 to hear Rev. W. F. Marshall's closing sermon. Seven years of faithful service at this place make it seem like home to him and his wife, and have made them very dear to the people. Among other good things done he has added an acre to the church lot. All local claims have been fully met.

Eliot.—Rev. F. C. Potter celebrated his thirty-first birthday and the tenth anniversary of his admission to the Maine Conference by entertaining his friends at the vestry on April 25. All bills have been paid and benevolences put ahead of last year without any other methods but direct giving. E. O. T.

Augusta District

Mercer.—Sister Emma C. Varney, of our church at Mercer, went to her rest, April 12, after a long and painful illness. The Lord sustained her to the very last. He went with her through "the valley of the shadow of death." H. S. RYDER.

NEW HAMPSHIRE CONFERENCE

Manchester District

Pastors and people on Manchester District, let us win souls this year, and then as far as possible make up all our apportionments for the connectional benevolences. The first thing to be attended to is the collection for General Conference expenses, which is the same as Episcopal Fund in every charge. And most of us will have a faint recollection that we have at some time heard a Bishop remark, "There can be absolutely no excuse for any charge not taking up all the collections."

Our Conference has declared in favor of raising by bequest and otherwise \$50,000 for a Domestic Missionary Fund, as a part of the Twentieth Century Thank-offering.

Milford signalizes the opening of the Conference year with pastoral expectancy of good things to come. The newly-appointed presiding elder holds his first quarterly meeting here Sunday, April 23. Three members received.

Fitzwilliam Depot.—The good people of this charge tendered their pastor, Rev. Guy Roberts, a reception on his return from Conference, April 18. A short entertainment was given, but the main feature of the hour was sociability, Dr. W. H. Shaw acting as master of ceremonies. Substantial tokens of cash and groceries were left as evidence of the interest, generosity and helpfulness of the people. The membership of this church is but twenty-two, and were it not for the help of those whose names are not on the church record, it would be impossible for them to raise the pastor's claim of \$300. Previous to last year this charge had been for several years receiving annually \$36 missionary money; but a year ago this allowance was necessarily cut off. The full claim of \$300 was raised, however, as well as \$38 for various benevolences. Although a "feeble folk" in a small rural district, there is much unity of spirit among the representatives of the several denominations, and much interest in the Methodist Church, as is seen in the fact that at the reception the following denominations were represented: Roman Catholic, Unitarian, Seventh Day Advent, Episcopal, Congregational, Baptist, Methodist, and those of no particular denominational name. Prospects are good for a very successful year.

Personals.—I am sorry to learn that Rev. J. H. Vincent, who has just been appointed to the work at East Haverhill, is unable to move by

reason of the ill-health of his wife, and may be obliged to remain in Peterboro for the present.

Rev. B. P. Judd, a recent transfer from us to Ohio, writes of the loss of his baby girl, only about eighteen months old. His old friends heartily sympathize with him. G. W. N.

Concord District

We had a delightful Conference session at Lancaster. The people entertained us splendidly. The pastor, Rev. L. R. Danforth, was busy looking after the comfort of his guests. The Congregational church was at our disposal for any service, and Sunday it was occupied all the day. One pleasant feature was the ordination of elders, when Bishop Vincent asked the pastor of the church to assist in the laying on of hands. Some may have felt that certain utterances of the Bishop were a little severe, yet when they are looked at as he intended them, they were meant to hold up a high standard for the Conference. His demand for an educated and well-equipped ministry ought to put every minister on his mettle, and cause him, with whatever limitations he may have, to do his utmost at self-improvement, and to make full proof of his ministry.

The *District News*, that for eight years has been published by the present presiding elder of Concord District, has gone into new hands, and will now be the organ of the entire Conference. It is to be published by Rev. T. A. Dorion. One page will be given to each presiding elder, and one to the French work. We want five thousand people to pay us ten cents a year for it. It will all go toward the French work. You will get the quarterly plans of each presiding elder, together with various notes of information and words of exhortation. Let pastors get a list of subscribers for the paper. It will come four times a year.

Woodsville.—Fifty or more of the people of this church dropped in on Rev. G. N. Dorr and wife to testify to their pleasure at their return to them for another year. They spent a pleasant evening and left with the prayer and hope that they might have a year of great blessing.

Whitefield.—A unique and very enjoyable reception was tendered Rev. W. C. Bartlett and wife by the good people of Whitefield, on their return from Conference for the fourth year. Several of the old pastors of the charge were

present and participated in the exercises and also shared in the greetings. Rev. J. H. Winslow a located elder of the Vermont Conference, presided, and introduced the former pastors and their wives in the order of the time of their several pastorates. Those who were present and made addresses were Rev. James Cairns, pastor from 1882-'84; Rev. S. E. Quimby, 1886-'87; Rev. G. N. Dorr, 1891-'92; Rev. D. C. Babcock, 1893-'95; and the present pastor, 1896-'99.

We are in the field again ready for duty. May the year be one of great victory! If every pastor will plan for a soul-saving campaign, and push every part of the work, there is no doubt but it will be a memorable year on old Concord District. The presiding elder stands ready to assist every pastor and church to the extent of his time and ability. B.

VERMONT CONFERENCE

St. Johnsbury District

Hardwick.—Several rose for prayers on the evening of the dedication, April 5. The work every way is hopeful.

Barre.—Every seat in the audience-room was taken to hear Rev. W. R. Davenport on the morning of April 9. It was an able and eloquent effort. Miss D. Agnes French has recently given \$100 for a memorial window in Hedding Church, a memorial for her sister, Mrs. A. Chamberlain. She has also given \$1,287 to the Foreign Missionary Society, on which she receives an annuity during life. On April 2 a special Easter offering was taken, amounting to over \$100.

Plainfield.—There is general regret that the failing strength of Dr. Cooper almost precludes the possibility of his continued service on this extensive charge. Carl Foss of this charge, one of the most helpful of the young people, goes this week to a position in the Waterbury post-office. A new family from Worcester—Holmes by name—have recently transferred here by letter.

Walden.—Mrs. Harrington of this place, mother of Mrs. A. J. Hough, has recently paid or provided for the balance of the parsonage debt, some \$150. Five were recently baptized here, and several received in full.

Danville.—A bell has been hung recently on the church at Danville and also at West Dan-

Two Ways

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ville. April 9 was the first of "Sabbath bells" at the latter place. J. O. S.

N. E. SOUTHERN CONFERENCE

Providence District

Berkeley.—The new pastor, Rev. W. A. Gardner, has been received in a delightful manner by his new people. From present indications a prosperous year is promised.

Woonsocket.—Rev. Lewis Bates Coddington, the new pastor here, finds the work in a most encouraging condition. His plans for this year are receiving endorsement by the officiating and by the people.

Providence, Olneyville.—The congregations here on Sunday, April 16, were nearly two hundred at each service, and this in spite of the weather. The new pastor, Rev. R. O. Grose, is full of enthusiasm, and proposes a decided advance along all lines. The people are more than pleased at the prospect of having a pastor, which at one time seemed impossible. Aside from the financial aspects of the problem, it is generally conceded that this work is in a very promising state. The financial affairs are in the hands of the strongest men the Methodism of this city affords, and they will accomplish the best possible for this work and for Methodism. Upon the whole there are bright prospects, and hopefulness is at the front.

Providence, Hope St.—The congregations here received Rev. Kenneth C. Miller for the second year with many expressions of pleasure. The work under his leadership during the last year was very satisfactory to the officiating, and anticipation is high for an even better year.

Bristol.—Rev. R. E. Schuh, the new pastor, is a strong preacher, and made a good impression which will increase as the people come to know his strength.

Brockton, South St.—The farewell reception tendered Rev. O. W. Scott and wife was largely attended and very enjoyable. An elegant silver gold-lined basket and a bouquet of flowers were presented. Mr. Scott has been transferred to the New England Conference and stationed at Chicopee. Mr. Scott is a success anywhere he may be placed.

Warren.—Easter was a day of special interest. Baptism was administered to 2 infants and 7 adults, while 6 were received on probation and 2 into full membership. Besides these, 3 others were received on probation as a result of eight weeks of union revival services, conducted by the pastor of the Baptist Church and Rev. H. W. Brown, pastor of this church. The five o'clock vesper service on Easter was most successful and a large audience listened to the farewell words of Mr. Brown with marked interest.

Mansfield.—Rev. E. F. Studley begins his third year of service with a very enthusiastic reception on the part of the church and community. The *Attleboro Sun* gives a column to an extended and just epitome of Mr. Studley's literary and ministerial work, which here has been remarkably efficient.

Providence, Asbury Church.—An illustrated musical entertainment was given in this church recently under the auspices of the various societies of the church. The large auditorium was filled. The net proceeds were \$75. Mr. H. K. Clark, assisted by Mr. W. L. Darling, described the views, etc. Mr. George Humes was the organist; the soloist was Miss Annie Goss; and the readers Miss Inez Phillips and Miss Laura Washburne. Mr. George E. Baker, superintendent of the Sunday-school, has the credit of the successful results. KARL.

New Bedford District

West Dennis.—Two former pastors, Revs. J. G. Gammons and R. M. Wilkins, stopped at West Dennis on their way to Conference. The people made it the occasion of a reception. Greetings and speeches were the order of the evening. Rev. E. A. Chase, pastor of the Baptist Church of West Harwich, was present and spoke.

Fall River, Brayton Church.—On Easter Sunday the pastor, Rev. R. M. Wilkins, preached his farewell sermon to a large congregation, baptized 2 infants, received 2 into full membership, 2 by letter, 1 on probation, and administered the sacrament to the largest number of communicants during his five years' pastorate. The newly-organized choir rendered special music. In the evening an Easter concert was given by the Sunday-school. The pastor gave his final

address to the school. After the exercises both morning and evening nearly the entire audience came and shook hands with the pastor. The Ladies' Aid recently presented Mrs. Wilkins with a beautiful set of tea and dessert spoons. The best wishes of the church go with the pastor to his new field of labor.

Fairhaven.—Sunday, April 16, was observed as the semi-centennial of the occupancy, by this church, of the present house of worship, purchased of the Centre Congregational Society, April 16, 1849. At the morning service Rev. M. J. Talbot, D. D., pastor in 1847 and '48, preached the sermon. Rev. E. A. Lyon, now past eighty, pastor in 1861 and '62, offered prayer. In the evening the sermon was by Rev. S. F. Upham, D. D., of Drew Theological Seminary. Dr. Upham's father, Rev. Frederick Upham, was pastor in 1868-'70, and after superannuating spent the remainder of his life within the bounds of this charge. The presiding elder was present both morning and evening. The choir made the day more enjoyable by special music, including old hymns and anthems. By the voluntary kindness of a friend the floral decorations were most elaborate. The platform and pulpit were embedded in beautiful azaleas, cinerarias, cyclamens, ferns and palms. L. S.

NEW ENGLAND CONFERENCE

Boston District

Dorchester St., South Boston.—A reception was given the returning pastor, Rev. William Full, on Wednesday evening last, when cordial words of welcome were spoken by representatives from the official board, Epworth League, Sunday-

school, Ladies' Aid Society, and Junior League. Rev. J. G. Robinson, rector of the Episcopal Church, voiced the sentiments of the community. The chapel was handsomely decorated for the occasion. A handsome French clock and a purse of money were presented to Mr. Full.

Highlands, Mt. Bowdoin.—A reception was given to the pastor and wife, Rev. and Mrs. Charles Tilton, on Wednesday evening. Presiding Elder Mansfield, Dr. L. B. Bates, Revs. George S. Butters, S. C. Cary and C. H. Stackpole were present. An excellent supper was served, after which the pastor and guests received the people in the upper hall. Addresses were made by the ministerial brethren present, and a pleasing musical program was rendered. The hall was adorned with ferns and flowers. Mrs. Tilton was presented by the ladies with a very handsome bouquet. Dr. Bates, Conference evangelist, will begin special services with this church, Sunday, May 7.

West Roxbury.—This church has enjoyed a year of prosperity. The congregations have grown steadily in numbers and strength. Notable improvement is noticed in the prayer-meetings, being double in attendance and power. Financially the church has made a grand record. A church of only ninety members has raised over \$2,000. The pastor's salary has been advanced \$400, and an indebtedness of \$350 has been paid off. (This indebtedness was carried over from last year.) At the last communion 4 were received by letter, and 7 will be received at the next communion. A new edifice is contemplated in the near future to accommodate the growing

(Continued on page 542.)

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MAINE CONFERENCE

Reported by REV. E. O. THAYER, D. D.

FARMINGTON welcomed the Maine Conference for its 75th session with blue skies and balmy air. This fact is worthy of notice, because twenty-one years ago the sun scarcely shone at all during the whole week.

On Tuesday the classes were examined. In the evening Bishop Vincent gave his lecture, "Tomorrow: A Study in the Church Life of the Future." An audience of at least one thousand people filled to overflowing the beautiful hall of the State Normal School. The lecture was greatly enjoyed by all.

WEDNESDAY

Bishop Vincent led the devotional meeting at 8.30 in a very impressive manner. The Lord's Supper was administered to a large company by the Bishop, assisted by the presiding elders. The Bishop's talk upon the meaning of the service was very helpful.

The secretary of the last session, W. F. Berry, called the roll of the Conference. Four superannuates and President A. F. Chase of Kent's Hill were reported as deceased.

W. F. Berry was re-elected secretary. He appointed George C. Andrews as historical secretary. W. P. Lord was chosen treasurer, with W. S. Jones and G. F. Millward as assistants.

C. F. Parsons was re-elected statistical secretary, with Walter Canham, T. P. Baker and T. C. Chapman for assistants.

There was a long discussion upon a proposition to report all collections. The motion was lost.

Rev. Charles Parkhurst, D. D., editor of ZION'S HERALD, addressed the Conference upon the duty of preachers to increase the subscription list. It was a very effective address, and ought to arouse to activity.

Dr. Boswell, of the Philadelphia Conference, briefly spoke upon the subject of Church Extension. He referred to Dr. Parkhurst's speech as one of the ablest he ever heard on the subject of church papers.

The list of supernumeraries was called. Ezekiah Chase, G. F. Cobb, John Gibson, W. H. Barber, C. W. Parsons, W. H. Gowell, and M. E. King were continued. G. I. Lowe was granted a location.

In the afternoon a meeting was held in the interest of the Woman's Foreign Missionary Society. The address was by Miss Atkinson, a returned missionary from Japan. Mrs. D. E. Miller led in prayer, and Mrs. Walter Canham read the Scriptures. Mrs. H. A. Clifford presided very gracefully. Mrs. J. H. Bounds sang a solo, and a choir of children from East Wilton gave a selection.

In the evening was held the anniversary of the Church Extension Society. Rev. C. M. Boswell, D. D., of Philadelphia, gave the address. W. S. Jones offered prayer, and Geo. D. Lindsay presided.

THURSDAY

At 8.30 Bishop Vincent conducted a service of song, responsive readings and prayer. This was followed by a very helpful exposition of the first chapter of Timothy.

After the reading of the minutes the reports of the presiding elders were read. J. A. Corey made his sixth and last report for Lewiston District. There have been some conversions on nearly every charge and quite extensive improvements of church property. E. O. Thayer of the Portland District reported a slight increase in membership and benevolent collections. A. S. Ladd of the Augusta District reported no large revivals, but some conversions and about fifteen hundred dollars spent in improvements. Bishop Vincent highly complimented the Conference upon the fact that nearly all the preachers reported "all collections taken."

The list of supernumeraries was called. C. F. Allen, Joseph Hawks, Charles Munger and W. B. Bartlett were reported deceased, and A. C. Trafton was added to the roll of honored veterans.

The following were advanced to the class of the fourth year: T. P. Baker, T. C. Chapman, H. E. Dunnack, and John E. Clancy. S. E. Leech, on account of sickness, was continued in third year's studies.

J. A. Ford, D. F. Faulkner, J. H. Bounds, R. A. Rich, W. H. Varney, H. L. Nichols, J. L. Hoyle and J. B. Howard were recommended for elder's orders.

The Bishop was asked to leave D. F. Faulkner without an appointment to attend school. The Bishop's address to the candidates for

admission into the Conference was a very helpful explanation of the rules for preachers. His definition of perfect love was especially happy.

The Baltimore proposition with reference to lay delegation was adopted by a vote of 69 to 0.

A resolution was adopted requesting the presiding elders to appoint a commission to consider the advisability of uniting the Maine and East Maine Conferences.

C. A. Southard, in behalf of the preachers of Lewiston District, presented to J. A. Corey a purse of money.

Adjourned with benediction by the Bishop.

The annual meeting of the Preachers' Aid Society, at 2 P. M., was presided over by Israel Luce. Prayer was offered by D. E. Miller, and addresses were given by Hon. Ira S. Locke and Luther Freeman.

At 3 o'clock the Conference was called to order by George D. Lindsay. The Scripture lesson was read by E. T. Adams, and W. H. Foster led in prayer. Memoirs were read of C. F. Allen, Joseph Hawks, C. Munger, A. F. Chase, A. W. Waterhouse, Mrs. Marcus Wight, Mrs. C. C. Cone, Mrs. Betsey Linscott, Mrs. A. W. Pottle, Mrs. B. Freeman, Mrs. Jesse Stone. There was singing by the Conference quartet.

The Local Preachers' Association met in the afternoon and elected the following officers: President, R. S. Leard; vice-presidents, M. K. Mabry, W. H. H. McAllister and B. V. Davis; secretary and treasurer, Joseph Moulton; executive committee, M. K. Mabry, D. Nelson, A. A. Callaghan; delegates to the National Association, W. H. H. McAllister and Joseph Moulton.

The anniversary of the Freedmen's Aid Society was held in the evening at the Congregational Church, James Nixon presiding. Prayer was offered by Hosea Hewitt. The Conference quartet, consisting of Messrs. Cashmore, Lewis, Strout and Clifford, sang. Dr. M. C. E. Mason gave the address, which was enjoyed by the large audience. Dr. Mason is always enthusiastically welcomed in Maine.

FRIDAY

At 8.30 the Bishop gave his second talk on Timothy.

After the reading of the minutes the Bishop announced the transfer of C. W. Gallagher to the New England Conference.

F. C. Norcross and C. H. Young were advanced in their studies, admitted into full connection, and elected to deacon's orders.

F. H. Billington was continued on trial. Wm. Bragg and R. S. Leard were elected to deacon's orders as local preachers.

W. S. Jones gave report of Conference trustees. For use of Conference stewards \$634 was reported.

Dr. E. M. Mills spoke in regard to the purposes of the Twentieth Century Fund.

Dr. J. L. Huribut presented the interests of the Sunday School Union and Tract Society. Rev. F. L. Hart, of Chicago, explained the plans of the Church Insurance Society.

Messrs. Stackpole, Freeman and Holt were appointed a committee on the Twentieth Century Fund.

A resolution in favor of two districts was tabled by a nearly unanimous vote.

The reception of fraternal delegates was taken up as the order of the day. Rev. E. R. Smith of the Congregational Church, Rev. E. A. Royal of the Baptist Church, and Prof. B. F. Hayes of the Free Baptist Church, represented their State bodies in excellent remarks. Bishop Vincent responded.

Messrs. Cummings, Lindsay and Strout were selected as a commission to meet a similar one from the East Maine Conference to consider consolidation.

The Sunday-school anniversary was held at 2 P. M. J. W. Lewis presided. Dr. Jesse L. Huribut gave the address.

At 3 o'clock a meeting was held in the interest of education. J. T. Crosby presided. Prof. H. E. Trefethen, of Kent's Hill, and Bishop Vincent were the speakers.

At 7.30 the anniversary of the Missionary Society was held. I. A. Bean presided. In the absence of Dr. W. T. Smith, who was expected to speak, the address was given by a returned missionary from Japan, Rev. J. W. Wadman. It was one of the most enjoyable of the session. The choir of the Congregational Church sang several selections.

SATURDAY

At 8.30 Bishop Vincent finished his talks on Timothy. E. S. Stackpole led in prayer.

A communication from the New England Conference, adverse to the Baltimore prop-

osition with reference to lay delegation, was laid on the table in consideration of the fact that action had already been taken.

Voted that the printed Minutes be the official records of the Conference. Three thousand copies were ordered.

Mrs. C. W. Gallagher was introduced and addressed the Conference briefly.

Geo. D. Lindsay presented a resolution to appoint a committee to prepare a memorial to the General Conference in favor of the ordination of women. This was carried, and E. O. Thayer, A. W. Pottle, and C. F. Parsons were made the committee.

A. W. Pottle was elected a member of the Interdenominational Commission of Maine.

Rev. A. T. Dunn of the Baptist Church was introduced, and spoke of the Maine Civic League and the Bible Society.

The following resolution was presented by E. O. Thayer and unanimously passed: WHEREAS, Our beloved brother, W. F. Berry, feels called of God to enter the service of the Civic League of Maine, Resolved, That while we regret his departure from work as pastor, we will pray for his success and co-operate with him in his new field, and hereby request the Bishop to appoint him as secretary of the Maine Civic League.

The 5th Question was taken up, and Harry S. Ryder, Hiram C. Wilson, and Cyrus A. Terhune were advanced in their studies.

Arthur T. Craig was continued in the first year. George D. Stanley and W. C. Wentworth were discontinued at their own request.

The 4th Question was taken up, and E. S. J. McAllister was received on trial.

Gardiner was selected as the place for holding the next session of the Conference.

A. W. Pottle and C. W. Bradlee were announced as elected to the board of Conference trustees.

E. O. Thayer was elected by ballot as trustee of Wesleyan University.

W. F. Berry reported for the committee appointed to consult with trustees of Maine Wesleyan Seminary, that they had not been able to attend to their duty. The committee was continued.

Adjourned with benediction by C. S. Cummings.

The annual meeting of the Woman's Home Missionary Society was held at 2 P. M. Mrs. Helen Coffin Beedy presided. The Scripture lesson was read by Mrs. A. S. Ladd, and prayer offered by Mrs. B. C. Wentworth. Mrs. Keyes, of Farmington, gave an address of welcome, and Mrs. Geo. R. Palmer responded. Mrs. C. W. Gallagher, of Auburn, Maine, gave an excellent address. Reports were read by the various officers. Bishop Vincent spoke highly of the work of the Society. The singing was by the Conference quartet. The following officers were elected: President, Mrs. Helen C. Beedy; corresponding secretary, Mrs. Geo. R. Palmer; recording secretary, Mrs. W. Canham; treasurer, Mrs. I. Luce.

At 5 o'clock an extra session of the Conference was held.

The committee on Church Insurance reported in favor of the General Conference Company.

O. S. Pillsbury and C. F. Parsons read the report on Moral Reforms.

The report on the Epworth League was presented by Luther Freeman, and that on Education and Methodist Literature by J. T. Crosby.

E. S. Stackpole and Mr. E. S. Crosby of Bath were appointed delegates to the Wesleyan Association; J. R. Clifford and J. H. Roberts to Kent's Hill Seminary; J. A. Corey and E. C. Strout to Boston University.

G. D. Lindsay read the Church Extension report, and C. A. Southard the Church Aid. It was resolved to raise \$800 for the church at Yarmouthville.

The report on the Bible Cause was read by

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A. A. Lewis, and the report on Sunday-schools and Tracts by J. W. Lewis.

W. F. Berry read the report of the committee on publication of the Minutes. The net profits for ten years have been \$381.

The report of the treasurer of the Conference Missionary Society showed total receipts of \$5 758 from legacies and collections — a gain of \$200.

The statistical report by C. F. Parsons indicated a net increase of 9 in membership; a decrease of 362 probationers; and a net increase in benevolences of \$604.

Adjourned with benediction by Israel Luce.

At 8 o'clock Mr. U. D. Roberson gave a fine illustrated lecture upon the Philippines, at Music Hall, to an audience that completely filled the room.

SUNDAY

The annual love-feast was held at the Methodist Church at 9:30, with A. S. Ladd leader. The attendance was smaller than usual, owing to the fact that the sermon of the Bishop was to be given in another place. The service, however, was spirited and spiritual.

At 10:30 the ordination service was held at the Congregational Church. Nearly one thousand people were present. Four were ordained as deacons — Fred C. Norcross, Charles H. Young, Robert S. Leard and William Bragg. The elders were: John A. Ford, James H. Bounds, Joseph L. Hoyle, Dwight F. Faulkner, William H. Varney, John B. Howard, Royal A. Rich and Herbert L. Nichols. A very pretty incident was the presentation of five Bibles by eight little girls to the new elders.

The sermon by Bishop Vincent was an eloquent presentation of the scope of the Bible. His two main points were: 1. It does not satisfy curiosity. 2. It does furnish all man needs to know of duty. The singing was by the choir of the Congregational Church.

At 2:30 P. M., at Music Hall, there was a temperance rally, with addresses by W. F. Berry and Prof. Purinton, president of the State Normal School. There was excellent singing by the quartet. O. S. Pillsbury presided.

At 7:30 was held the anniversary of the Epworth League at Music Hall. A. A. Lewis presided. E. C. Strout read the Scriptures and I. A. Bean led in prayer. Prof. Morris of Boston University gave the address. A fine chorus choir under the leadership of Prof. Purinton sang several selections, and Mrs. Charles Prescott, of Farmington, rendered a solo.

MONDAY

Conference opened at 7 o'clock. A. W. Pottle led in prayer.

The Bishop announced the transfer to the Maine Conference of W. S. Bovard from the California Conference, and C. C. Whidden from East Maine. D. C. Abbott, professor in Maine Wesleyan Seminary, was admitted on trial. W. B. Dukeshire was announced as transferred to East Maine Conference.

W. P. Lord gave the report of Conference treasurer. D. B. Holt reported for the Conference stewards.

E. O. Thayer reported the missionary appropriations, and nominated the Church Extension Board and Board of Church Location.

B. C. Wentworth presented the report of the committee on Resolutions, thanking Hon. Waldo Pettingill and wife of Rumford Falls for gift of parsonage; W. F. Berry, the secretary; the people of Farmington; railroad companies; Bishop Vincent; Mr. King of Monmouth for legacies of \$1 500.

I. Luce was appointed railroad secretary. W. P. Merrill announced a gift of \$500 from an unknown friend for worn-out preachers.

I. A. B. announced a gift to South Paris Church from Wm. Cushman of \$3,000 for that church, and \$1 000 for W. F. M. S.

Luther Freeman and J. A. Corey were added to board of examiners.

Conference adjourned after reading the appointments, which are as follows: —

PORTLAND DISTRICT

E. O. THAYER, Presiding Elder

Alfred, D. R. Ford. Berwick, B. C. Wentworth. Biddeford, U. W. Bradlee. Buxton and South Standish, supplied by Wm. Bragg. Cornish, T. C. Chapman. Eliot, F. C. Potter. Goodwin's Mills and Hollis, Elbridge Gerry. Gorham — North St., James Nixon; School St., William Cashmore. Kennebunk and Saco Road, G. F. Millward. Kennebunkport and Cape Porpoise, L. H. Bean, one to be supplied. Kezar Falls, J. H. Bounds. Kit-

tery, Second Church, G. C. Andrews. Maryland Ridge, supplied by D. Nelson. Newfield, supplied by W. A. Nottage. Old Orchard and Saco Ferry, H. A. Clifford. Ogunquit, supplied by G. D. Stanley. Portland — Chestnut St., Luther Freeman; Congress St., W. S. Bovard; Pine St., E. S. J. McAllister; Peak's Island, W. S. Jones; West End, H. E. Dunnack; Woodfords and East Deering, J. R. Clifford. Saco, E. C. Strout. Sanford, A. K. Bryant. South Berwick, Israel Luce. South Biddeford Circuit, supplied by A. A. Callaghan. South Eliot and Kittery First Church, E. W. Kennison. South Portland, People's Church and Knightville, J. A. Corey. South Portland, Elm St. and Bowery Beach, J. H. Roberts. South Portland, Brown's Hill, F. A. Leitch. West Kennebunk, W. F. Marshall. West Scarborough, J. A. Ford. Westbrook, C. C. Phelan. York, C. C. Whidden.

Dwight F. Faulkner left without appointment to attend one of our schools.

W. F. Berry, secretary Maine Civic League.

AUGUSTA DISTRICT

C. F. PARSONS, Presiding Elder

Andover, to be supplied. Augusta, E. S. Stackpole. Bingham and Mayfield, to be supplied. Buckfield, supplied by G. H. Hannaford. East Livermore and Fayette, to be supplied. East Readfield, to be supplied. East Wilton, to be supplied. Fairfield and Fairfield Centre, O. S. Pillsbury. Farmington, W. P. Lord. Gardiner, A. A. Lewis. Hallowell, D. E. Miller. Industry and Starks, supplied by J. Moulton. Kent's Hill and Readfield Corner, W. F. Holmes. Kingfield, Salem and Eustis, F. H. Billington. Leeds and Greene, supplied by F. H. Hall. Livermore and Hartford, supplied by C. W. Dane. Livermore Falls, G. R. Palmer. Madison, S. E. Leach. Monmouth, H. L. Nichols. Mt. Vernon and Vienna, Cyrus Purinton. New Sharon, Farmington Falls and Mercer, H. S. Ryder. North Anson and Embden, J. E. Clancy. North Augusta, supplied by W. L. Phillips. Oakland and Sidney, J. B. Lapham. Phillips, B. F. Fickett. Richmond, Sylvester Hooper. Rumford and Dixfield, supplied by W. E. Purinton. Skowhegan, E. T. Adams. Rumford Falls, J. L. Hoyle. Solon, Thomas Whiteside. Strong and Freeman, T. N. Kewley. Temple, to be supplied. Waterville, G. D. Lindsay. Wayne and North Leeds, W. T. Chapman. Weld, supplied by C. M. Abbott. Wilton and North Jay, Hosea Hewitt. Winthrop, F. C. Norcross.

LEWISTON DISTRICT

A. S. LADD, Presiding Elder

Auburn, C. S. Cummings. Baldwin and Biram, supplied by E. T. Barentzen. Bath — Beacon Street, W. P. Merrill; Wesley Church, J. T. Crosby. Berlin, N. H., A. T. Craig. Bethel, Mason and Locke Mills, W. B. Eldridge. Bowdoinham, A. W. Pottle. Bridgton and Denmark, D. B. Holt. Brunswick, G. D. Holmes. Chebeague, F. Grovenor. Conway, N. H., T. P. Baker. Cumberland and Falmouth, J. B. Howard. East North Yarmouth, supplied by T. D. Davies. Empire and South Auburn, R. A. Rich. Fryeburg and Stow, supplied by E. F. Doughty. Gorham, N. H., Walter Canham. Harpswell and Orr's Island, C. H. Young. Intervale and Bartlett, N. H., C. A. Terhune. Lewiston — Hammond St., H. C. Wilson; Park St., C. A. Southard. Lisbon, H. L. Williams. Lisbon Falls and Pipepsot, supplied by F. R. Griffiths. Long Island, supplied by W. H. Congdon. Mechanic Falls and Minot, A. Hamilton. Naples and Sebago, H. A. Pearce. Newry, supplied by O. L. Stone. North Auburn and Turner, supplied by W. H. Barber. North Conway, N. H., J. H. Trask. North Norway, to be supplied. Norway, J. W. Lewis. Oxford and Welchville, D. C. Abbott. South Paris, I. A. Bean. South Watford and Sweden, to be supplied. West Bath, to be supplied. West Cumberland and South Gray, David Pratt. West Durham and Pownal, W. H. Varney. West Paris, supplied by R. S. Leard. Yarmouth, C. A. Brooks. H. C. Sheldon, Professor in Boston University School of Theology; member of Brunswick quarterly conference.

This Will Interest Many

F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form, or neuralgia, will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

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AND A DELICACY OF FLAVOR.
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A Boaster Silenced

"A RICH man," says Rev. W. M. Hay Aitkin, "was showing a friend through his house, and, after scaling a high tower, pointed in a northerly direction, and said: —

"As far as your eye can reach that is all mine."

"Is that so?" said the friend.

"Yes. Now turn this way; that is also mine."

"Indeed?" said the friend.

"Now look southerly — that is all mine, and westerly that is mine also — in fact, on all four points of the compass, as far as the eye can reach, it is all mine."

"His friend, looking at him, paused, and said: —

"Yes; I see you have land on all four quarters; but, pointing his finger upwards, 'What have you in that direction?'

"The rich man was unable to answer."

How many there are who are rich in this world's goods, but poor in the inheritance of life eternal. — Exchange.

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(Continued from Page 539.)

needs of the church. Rev. A. L. Squier is pastor.

Worcester.—Rev. Charles E. Davis, of Lynn, recently preaching on the decadence of Methodist Episcopal Churches in this his native county, seems to imply that we have suffered more than others. This surely is not the case. Where the tendency of everybody is cityward, churches and schools will suffer alike, and this irrespective of denomination. Methodism in these parts is every whit as well off as other bodies, according to age and surroundings.

Grace Church.—The reception to Pastor Thompson and wife at the home of Mr. Warren Cutting was a very pleasant affair. In addition to the people of his own church, who were out in force, Dr. Gunnison of the Universalist Church was present. Conference Sunday services were conducted by the Salvation Army with spiritual results, no less than eight persons making a start towards a better life. Henry F. Stedman and wife are taking a journey as far south as Old Point Comfort. Mr. Stedman is recording steward, and this is the first outing that he has had for many a year. He deserves to return fully rested. Tuesday, the 18th, Class-leader W. A. Smith and wife had the golden anniversary of their wedding. Though they made no celebration of the event, their friends called in great numbers to congratulate and to express kind wishes. Flowers in great abundance helped to make the home beautiful. No persons deserve greater happiness than Mr. Smith and his companion. Plans are working for a reception to the new pastor, Dr. J. B. Brady.

Trinity.—The sermon of Rev. E. H. Hughes on Conference Sunday was thoroughly enjoyed. We shall be glad to hear him again. The semi-annual meeting of the pastor's Bible class was held last week in the church parlors. Much sympathy is felt for Dr. King, the pastor, on account of the death of his mother, who was a member of his family.

Webster Square.—Rev. L. W. Adams, before his departure, was remembered by his people in the way of a farewell reception and the gift of a liberal sum of money with a beautiful clock as a souvenir of his stay in Worcester. The League will endeavor to raise one hundred dollars during the coming year to help on current expenses.

Swedish.—Children and grandchildren recently assembled at the home of Peter Larson, a member of Thomas St. Church, to help him celebrate his seventieth birthday. They helped him past the milestone in great shape. All are rejoicing over the return of Pastor Eagle for another year. His vigilance is worthy of emulation. At Quinsigamond, also, there is happiness over the coming back of Pastor Whyman. Our Swedish brethren know how to make their preachers feel that they are loved.

Park Ave.—"Bishop" Alonzo Sanderson says the Worcester District matter is not dead, and that it will be heard from again. So say we all of us!

Shrewsbury.—No matter where the coming years may place Rev. E. E. Ayers, he will ever have occasion to remember his stay here for the royal way in which the people welcomed him and his Ohio bride when he came back during Conference week. The town is not large nor very populous, but the hearts of the people are big and warm.

Cambridge District

Somerville, Park Ave.—A very largely attended farewell reception was given Monday evening, April 10, by this church and congregation to Rev. Garrett Beekman and family. Mr. Beekman has just closed a five years' term of faithful and successful service in this flourishing church. Many hearty expressions of good-will and genuine affection came from neighboring pastors of our own and other denominations, while the people themselves were sadly compelled to say farewell, and did so only because the limit of pastoral service had been reached. "God be with you" was upon many a lip, because it was first in every heart.

Rev. Arthur P. Sharp began his ministry on Sunday, April 23, preaching two excellent sermons and making a very happy impression.

Marlboro.—Large congregations greeted the

pastor, Rev. A. P. Sharp, on the last Sabbath of the Conference year. At the close of the evening prayer service Mr. Sharp was invited to the church auditorium, to find its seats filled with friends from the various churches in the city, its pulpit occupied by Rev. L. B. Goodrich, pastor of the Congregational Church, its platform graced by the presence of Revs. U. S. Davis, G. S. Pine, A. A. Blair, E. P. Hayward and O. Brouillette, pastors of the Baptist, Episcopal, Universalist, Unitarian, and French Congregational societies. The explanation given for such an unusual proceeding was, "We have come to throw you a few bouquets and wish you Godspeed in your future fields." The expressions which came from these brotherly pastors in appreciation of the work done for his own people, his labors and influence upon the moral atmosphere of the city, his Christian integrity and spirituality, his genial nature and liberal spirit, were most warm and sincere. Few men have more earnest and gracious tributes of friendship and esteem, and few deserve them more. Such testimonials honor the recipients vastly more than merely material gifts. Marlboro has a very efficient and zealous corps of ministers.

Lynn District

Byfield.—The *Newburyport News* refers very appreciatively to the three years' pastorate of Rev. W. J. Pomfret in Byfield. It says: "Mr. Pomfret has gone from Byfield, and we think no one of the many pastors who have labored here have ever held a warmer place in the hearts and affections of the people. Byfield has lost a good man, a wise counsellor and a true friend."

Sunday-school Workers' Union.—The monthly meeting of the Methodist Sunday-school Workers' Union was held in Bromfield St. Church, Monday evening, April 10. The addresses of Dr. J. W. Hamilton and Miss Bertha Vella were very instructive and entertaining. Thirty-three new members were added.

WM. F. MOGERS, Sec.

League Convention.—The tenth annual convention of the Cambridge District Epworth League was held, April 19, at the First Church, Fitchburg. Delegates were present from all parts of the district, and the church was well filled at all the sessions.

The convention opened with devotional services at 9.45, conducted by Rev. W. G. Richardson, pastor of the church. The reports of secretary and treasurer were read and accepted, and committees on nominations, resolutions and credentials were appointed. Greetings were sent, by telegram, to the Christian Endeavor conventions being held at Somerville and Westboro. The report of the department of Spiritual Work was read, followed by an exhortation for "Personal Work" by Mr. Field, of Cambridge. The literary work of the district was presented by the third vice-president, after which Mr. J. E. Lacount of West Somerville, gave an earnest address on "Bible Study for Our Young People." The department of Social Work was in charge of Rev. N. B. Fisk.

The afternoon devotions were led by Rev. W. N.

Mason, of Cambridge. At 2.15 the Junior League half-hour commenced, with a few hints to Junior League workers by the district superintendent, and a paper on "Personal Observations" by Mr. Dorr, of Woburn. The Fitchburg Juniors, in charge of Mrs. Eaton, entertained the audience with recitations and exercises.

Rev. Chas. A. Crane, D. D., of East Boston, was the speaker of the afternoon, and he delivered an intensely interesting address on "How Christians Deceive Themselves." At 8.45 department conferences, conducted by the officers of the district, were held simultaneously. Resolutions were adopted against Mr. Roberts of Utah retaining his seat in Congress, a copy of said resolutions to be sent to each member of Congress representing this (Cambridge) district. Sabbath desecration was heartily deplored.

The following officers for the ensuing year were elected: President, Leon L. Dorr, Woburn; vice-presidents, J. C. Hazelton, Somerville, Miss F. M. Millner, Cambridge, J. E. Lacount, Somerville, Rev. Elias Hodge, Waltham; secretary, Miss Grace M. Snow, 9 Forest St., Winchester; treasurer, J. L. Harrington, Lunenburg; Junior League superintendent, Mrs. A. M. Osgood, Clinton; superintendent missionary work, H. C. Ward, Cambridge.

The love-feast at 7 o'clock was in charge of Rev. A. M. Osgood. Short testimonies, and a great many of them, were the order. The evening address, by Rev. Dr. E. M. Taylor, of Cambridge, on "Individuality," was very inspiring and helpful.

Miss Lulu Searle, of Lynn, gave two very delightful readings during the day. Solos were rendered by Miss Ellen Hancock and Mr. Rowley. Mr. Vickery of the Yale Missionary Band addressed the Leaguers for a few moments. Great credit is due the Epworth League of Fitchburg for the manner in which they entertained the large number present.

JOSIE G. OWEN, Sec.

W. H. M. S.—The second quarterly meeting of the Woman's Home Missionary Society, held in First Church, Waltham, March 29, was one of rare pleasure and profit. The presence of Mrs. Clinton B. Fisk, national president of the organization, throughout the entire day, was a delightful surprise, and her words of wisdom and encouragement were listened to with appreciative interest.

The reports of the various departments read by their respective secretaries were most encouraging. The auxiliaries are alive to the importance of meeting their appropriations, and several district meetings have been held since the last quarterly meeting. Mrs. Barber, secretary of the supply department, reported supplies sent South and West during the quarter to the amount of \$1,951.14. Mrs. Farr, secretary of the Religious Periodical Bureau, reported sending a large number of papers regularly. Several boxes of literature, a large number of Bibles, and 1,200 Scripture cards had been sent since Jan. 1. Many letters in appreciation of the work of this department are being received from pastors.

Mrs. G. W. Mansfield, chairman of Immigrant Home committee, gave a most interesting ac-



"Seven days

of wash-day"—so somebody has called house-cleaning—seven days of rasping hard work. This person didn't know anything about Pearline.

House-cleaning with Pearline doesn't mean the usual hard work.

Neither does washday. And what would ordinarily take seven days ought to be done in three.

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count of the work done at the Home during the quarter. Immigration is increasing; 17 steamers had been met; 698 lodgers cared for, and 2,327 meals served. The sewing school had received faithful attention. A sale had been held by the children which netted \$20. New curtains and renovated halls add to the attractiveness of the Home; also the much-needed and long-wished-for telephone had been placed in the building. In addition to all this, 27 religious services had been held, many letters written, and 1,620 papers distributed. Who can say our missionary, Mrs. Clark, does not lead a busy, useful life?

The report of Mrs. G. F. Eaton, chairman of the Medical Mission, was also full of interest and encouragement. The results of the work done at the Mission cannot be tabulated, but it is constantly increasing. Clinics are held every day in the week. Owing to the severity of the winter, there have been a large number of patients, but they have received the kindly ministrations of the faithful workers as far as strength and means would permit.

One item in Mrs. Harvey's report of Mothers' Jewels' Work was of special interest. Four little Chinese girls living on Harrison Ave., Boston, are each contributing ten cents a year to help care for their little American sisters in the Mothers' Jewels' Home in Nebraska.

The afternoon session was opened with devotional exercises by Rev. Elias Hodge, and was crowded with good things. The stirring address of Mrs. Alger, on "Dangers and Duties," made a deep impression. The account of the work done for the poor white girls in Bennett Home, given by Mrs. Richards, a former teacher, was listened to with great attention. The practical, helpful suggestions in Miss Cooper's paper on "Young People's Work" will be given a trial by more than one earnest worker.

Bishop Mallalieu was present a short time during the afternoon session. He spoke a few words commendatory of the work that is being done, and said: "If we can take care of our country, we can take care of the rest of the world."

Mrs. Mansfield was pleasantly surprised by the gift of a shawl, the handiwork of her esteemed friend, Mrs. Clinton B. Fisk.

The thanks of the convention were heartily given to all who had contributed to its success, and one of the most profitable and pleasant quarterly meetings adjourned.

MRS. JOHN GALBRAITH, Rec. Sec.

Atlanta, Ga., and return \$17.50, account Triennial Session International Sunday School Association.

The Southern Railway, the direct and short line to Atlanta, Ga., only one night travel, will sell for the above occasion, April 24th, 25th, 26th and 27th, tickets Washington to Atlanta and return at \$17.50, good until May 3d. The only Line operating through Pullman and Dining Car service New York to Atlanta, Vestibule Coaches. For information call or address

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If any of our readers will write to Pillsbury-Washburn Flour Mills Co., Minneapolis, Minn., and ask for book of Pillsbury Vitos Recipes, they will be sent a copy by return mail. This book contains about thirty recipes for serving Pillsbury's Vitos at breakfast, dinner, tea and supper, prepared by Fannie Merritt Farmer, Principal Boston Cooking School, and Isabel Howard Neff, Teacher Domestic Science, Cincinnati Public schools. Each recipe is simple, accurate and complete, and all are the results of experience.

Buyers for seashore and mountain homes begin to plan for the season of 1899 and the crockery merchants are having their sales from the "pack and hold for orders" clan of buyers. The house of Jones, McDuffee & Stratton, whose advertisement is always readable, has for more than half a century had a large clientele in the fitting of yachts, summer hotels and families.

VERMONT CONFERENCE

Reported by REV. J. EDWARD FARROW.

THE first anniversary gathering in connection with the Conference was that of the Epworth League, on Tuesday evening, April 18. Dr. Berry was expected, but being unavoidably detained, the large audience was addressed by Dr. Rishell of Boston, Prof. Kitchin of Burlington, Rev. W. S. Smithers and Rev. L. K. Willman, both of this Conference.

WEDNESDAY

The 55th session of the Conference opened at 9 A. M. in the church at Newport, Bishop W. F. Mallalieu presiding.

The sacrament of the holy communion was administered by the Bishop and several of the elders to over two hundred persons.

W. R. Davenport, the secretary of the last Conference, called the roll, and 70 members answered.

On motion, W. R. Davenport was unanimously re-elected secretary. He selected F. W. Lewis and L. K. Willman as his assistants, and they were elected.

H. G. McGlaughlin was also unanimously re-elected statistical secretary. M. H. Smith, G. W. Burke, G. A. Emery, J. E. Badger, L. N. Moody, were chosen as assistants.

With equal unanimity A. E. Atwater was elected Conference treasurer, and W. H. White, S. G. Lewis, E. L. M. Barnes, assistants.

W. N. Roberts was again made railroad secretary.

Visitors were introduced, and the following were presented to the Conference: Dr. Hurlbut, Dr. Geo. M. Hamlen and Mrs. Hamlen, Rev. Geo. W. Hunt, transferred from New England Southern Conference, and the local pastors, Rev. Mr. Dutton, Rev. Mr. Wadsworth, and Rev. Mr. Crone.

Gen. W. W. Grout was introduced by the Bishop, and he delivered an address of welcome which was enthusiastically received and happily responded to by the Bishop.

Dr. Hurlbut addressed the Conference, representing the interests of the Sunday School Union and Tract Society.

Prof. Kitchin, president of the State Epworth League, also addressed the Conference. Drafts upon the Book Concern and the Chartered Fund were presented by the Bishop and assigned to the proper committees.

Prof. Rishell spoke in the interest of Boston University.

Dr. and Mrs. Hamlen, upon invitation, sang some of their Southern melodies.

On motion of W. R. Davenport, a committee on the State of the Work was appointed, and the following brethren were chosen to act on said committee: A. J. Hough, C. S. Nutter, W. S. Smithers.

Took up the 13th Question: "Was the character of each preacher examined?" and Presiding Elder Sherburne, of St. Albans District, presented a report of his work; after which Dr. C. S. Nutter, pastor at St. Albans, on behalf of the preachers on the district, presented Mr. Sherburne with a fine gold watch, expressive of the appreciation of the preachers on the district.

The 13th Question was continued, and J. O. Sherburne of St. Johnsbury District reported his district.

The apportionment of \$1,500 for Preachers' Aid was recommended and ordered.

Notices were read, and Conference stood adjourned.

At 2.30 P. M. the statistical session was held, under the presidency of Dr. Cooper.

A large audience assembled in the evening to hear Dr. Wadman of Japan, who came to represent the interests of the Parent Missionary Society.

THURSDAY

A very inspiring devotional service was led by A. L. Cooper.

At 9 o'clock Bishop Mallalieu called the Conference to order, and the minutes of the previous sessions were read and approved.

The roll of absentees of yesterday was called, with the intimation from the Bishop that in subsequent sessions it should be omitted.

Dr. Parkhurst, editor of ZION'S HERALD, was introduced, and roused the Conference by his earnest address. He brought a draft of \$108 as the Conference's share of the dividend of Wesleyan Association.

Mr. Herbert Thayer, representing the business interests of the Boston Depository, was introduced, and made an announcement.

Dr. and Mrs. Hamlen of Mallalieu Seminary, Kinsey, Ala., sang one or two melo-

dies and spoke of their work in the Southland. At the suggestion of the Bishop, \$170 was subscribed for a scholarship, to be named the "Dewey Scholarship."

Dr. Spencer of the Church Extension Society was introduced and addressed the Conference.

Mrs. F. L. Parker, of Helsingfors, Finland, delivered a soul-stirring address, and a collection amounting to \$50 was taken to support her work.

Dr. Wadman of Japan was introduced and spoke of the missionary work in the East.

The following fraternal delegates were introduced: Rev. A. L. Wadsworth, of Baptist State Convention, and Rev. J. K. Fuller, of Congregational State Convention. Also Rev. Geo. W. Morrow.

Notices were given, the benediction was pronounced, and Conference adjourned.

At 2 P. M. a large congregation assembled for the memorial service. Memoirs were read of the following deceased ministers: H. A. Spencer, Edwin T. Brush, S. L. Putnam, and Harvey Webster. Also of Mrs. P. Merrill, Mrs. P. P. Ray, and Mrs. W. I. Todd. On motion, these papers were adopted as the report of the committee on Memoirs.

At 7.30 was held the Church Extension anniversary. Dr. Spencer, corresponding secretary, spoke and sang with his accustomed vigor.

FRIDAY

A very thrilling devotional service was held at 8.30, jointly conducted by the Bishop and Dr. Cooper.

At 9 o'clock the Bishop took the chair. The minutes of yesterday's session were read and approved.

W. T. Miller was announced as transferred from Minnesota Conference.

On motion of Secretary Davenport, Montpelier Seminary was made a special order for Saturday at 10 o'clock.

Rev. Mr. Wilkins presented the fraternal greetings of the Free Will Baptist Yearly Meeting in a very witty and interesting

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speech. The Bishop responded in his happiest style.

The 13th Question was called: "Was the character of each preacher examined?" Presiding Elder W. R. Davenport passed in character and presented one of the best and most comprehensive reports the Conference ever heard.

The names of the effective elders passed in character and they reported their collections.

The 5th Question was taken up: "Who have been continued on trial?" L. K. Willman, W. S. Dunn, Geo. M. Burdick, X. M. Fowler, Geo. W. Manning, D. L. Evans, passed in character and in examinations, reported their collections, and were advanced to studies of second year.

J. L. Reeder passed in character, and was recommended for elder's orders under missionary rule. It was announced that he had already entered the mission field.

S. L. Putnam was reported deceased.

Took up the 8th Question: "What members are in studies or the third year?" The names of L. M. Barnes, L. N. Moody, E. J. Gale, E. W. Sharp, C. O. Juddins, A. A. Estabrook, and Geo. C. McDonald were called, passed in character, and continued.

The 5th Question was resumed, and W. J. Joseph and O. E. Alken were continued, Mr. Alken being left without appointment to attend school.

Rev. W. M. Puffer, presiding elder of Lansing District, Michigan Conference, was introduced.

Dr. S. O. Benton, of New England Southern Conference, was introduced as the representative of the Book Committee to speak for the Episcopal Fund and General Conference expenses.

P. M. Granger was excused from further attendance on the board of stewards.

Rev. L. H. Elliott, State Bible agent, was introduced and made announcements.

The class of admission was called and addressed by the Bishop. The following brethren were present: A. C. Fuller, J. E. Badger, M. H. Smith, C. G. Gorse, Geo. C. McDougal, W. M. Morrow, C. W. Robinson. Some of these passed, and those who were not local deacons were elected to deacon's orders, while a few were conditioned on their studies. S. P. Fairbanks was discontinued at his own request.

Notices were given, and Conference adjourned with benediction.

At 7.30 P. M. the Bishop lectured to a large audience in Lane's Opera House upon "The March of the Anglo-Saxon."

SATURDAY

At 8.30 A. M. a very inspiring prayer service was held, under the leadership of the Bishop. In response to his call one young man, the promising son of a member of the Conference, rose for prayers.

The minutes were read and confirmed.

Took up the 10th Question: "What members have completed the Conference course of study?" C. F. Lowe, Guy Lawton, A. Gillies, W. P. Stanley and B. F. Rowland passed in character, and having passed satisfactory examinations were elected to elder's orders. F. K. Graves passed in character and was continued.

The 11th Question was taken up, and C. M. Charlton, A. C. Dennett, C. S. Coulter, F. M. Barnes, O. E. Alken, L. K. Willman, O. L. Bernard, G. W. Manning and J. L. Wesley, having passed satisfactory examinations, were elected to local deacon's orders.

Rev. Frank L. Hart, of Wisconsin Conference, was introduced and represented the Church Board of Insurance.

Rev. J. W. Hamilton, D. D., corresponding secretary of Freedmen's Aid Society, was introduced and addressed the Conference.

The special order of the day was taken up,

being the interests of Montpelier Seminary. The report of the executive committee was presented by J. O. Sherburn. Ex-Lieut. Gov. Mansur made an excellent speech in the interests of the Seminary. On motion of W. R. Davenport the Bishop was requested to re-appoint W. M. Newton as principal. The Bishop, by request, spoke on the need of a Christian education.

Rev. E. M. Mills, D. D., corresponding secretary of the Twentieth Century Commission, was introduced, and pleased the Conference by his optimistic utterances. On motion, it was resolved to be the sense of the Conference that \$150,000 of this Fund subscribed in Vermont should be devoted to an endowment of Montpelier Seminary.

The 22d Question was taken up: "Who are the supernumerary preachers?" The following brethren whose names were called passed in character and continued in the same relation: N. W. Wilder, W. H. Dean, E. S. Morse, I. McAnn, S. B. Currier, T. Trevillian, J. A. Sherburn, J. McDonald, O. M. Boutwell, G. L. Story, J. H. Wallace. W. S. Jenne desired to withdraw from the church and ministry, and his parchments were ordered returned to him properly endorsed. O. D. Clapp was granted a supernumerary relation.

L. P. Tucker and R. C. T. McKenzie were left without appointment to attend school.

Dr. Nutter made an appeal for Widow Barrows, and received some \$35.

The 23d Question was taken up: "Who are the supernumerary preachers?" The following brethren passed in character and were continued in the same relation: W. C. Robinson, W. R. Puffer, A. M. Wheeler, A. H. Holsinger, W. H. Wight, G. L. Wells, W. D. Malcom, Alonzo Hitchcock, P. Merrill, C. W. Morse, H. A. Bushnell, W. A. Bryant. J. Thurston was made effective.

Rev. Geo. W. Morrow, leader of the campaign against the saloon, delivered a vigorous speech, which was much applauded.

The class of admission on trial was called, and the following brethren, having passed in character and satisfactory examinations, were admitted: A. C. Dennett, C. M. Charlton, I. S. Yerkes, A. C. Fuller, F. M. Barnes, U. W. Kelley. Geo. E. Deuel requested readmission. His request was granted.

Notices were given and Conference adjourned.

At 2 P. M. the anniversary of the Woman's Home Missionary Society was held under the presidency of Mrs. A. H. Webb. The meeting was addressed by the Bishop and Dr. J. W. Hamilton.

By assignment of the Bishop, S. Donaldson took the chair at 3.30.

The reports of the various committees were read and approved.

On motion of W. S. Smithers, it was resolved that the parsonages to be vacated should not be expected to be ready for occupancy until at least eight days from the closing date of Conference.

A. H. Baker was elected auditor of Conference accounts.

The church edifice at Halifax was ordered to be sold and the proceeds of sale to be devoted to the purchase of a site for a church edifice at Bethel.

A. B. Blake was changed from an effective to a supernumerary relation.

A. L. Cooper was appointed Conference evangelist.

Notices were given and the Conference adjourned.

In the evening the Conference re-assembled at 7 P. M., the Bishop presiding.

The minutes of previous sessions were read and approved.

W. M. Newton was elected treasurer of Conference Historical Society.

Standing committees were nominated and confirmed.

The case of S. C. Johnson, against whom charges were preferred the first day of the session, was called up and the Conference committee of select number reported. The charges were sustained, and he is hereby expelled from the church.

Notices for the Sabbath were given. A large audience was in waiting to hear Dr. J. W. Hamilton of the Freedmen's Aid Society. His address was received with much enthusiasm.

SUNDAY

The Sabbath was a bright, beautiful day, and a large number of people assembled for the Conference love-feast in Lane's Opera House at 9 A. M., after which an earnest sermon was preached by Dr. J. W. Hamilton from the text, "Are not Abana and Pharpar better than all the waters of Israel?" At the close of the sermon the ordination of deacons was proceeded with.

At 3 P. M. the Bishop preached a powerful

sermon to at least nine hundred people in the Opera House, and then six young men were ordained elders.

Conference reassembled at 8 P. M., after the close of the evening service. The minutes were read and approved.

The appropriations of missionary moneys made by the presiding elders were read and approved.

J. Edward Farrow was, on motion, changed from effective to supernumerary, at his own request.

Geo. H. Rogers was announced as transferred to New England Conference.

On motion, it was resolved that, after reading the appointments, the Conference adjourn sine die.

The following are the appointments:—

MONTPELIER DISTRICT

WALTER R. DAVENPORT, Presiding Elder

Ascutneyville, supplied by C. F. Partridge. Athens, supplied by W. E. Lang. Barnard and East Barnard, M. H. Smith. Bellows Falls, F. W. Lewis. Bethel, supplied by F. G. Rainey. Bondville, supplied by E. R. Currier. Bradford, A. H. Webb. Brattleboro, R. F. Lowe. Brookline, supplied by W. E. Lang. Brownsville, W. H. White. Chelsea, W. E. Allen. Cuttingsville, to be supplied. Gayville and Bethel Lympus, supplied by W. F. Hill. Granville and Hancock, supplied by E. W. Sharp. Hartland and North Hartland, A. C. Dennett. Heath, supplied by G. H. Bolster. Jacksonsville, to be supplied. Landgrove, supplied by W. A. Soans. Ludlow, J. E. Badger. Mechanicsville, to be supplied. Montpelier, C. O. Juddins. Northfield and Gouldville, A. W. C. Anderson. North Taftford, supplied by Guy Lawton. Perkinsville and Amsden, C. M. Charlton. Pittsfield and Stockbridge, M. B. Parounagian. Proctorsville, W. N. Roberts. Putney, supplied by J. H. Bennett. Quechee, supplied by F. D. Handy. Randolph and Bethel Gilead, F. G. Rainey. Randolph Centre, L. N. Moody. Rochester, E. W. Sharp. South Londonderry, W. A. Evans. South Reading, to be supplied. South Royalton, J. D. Beeman. South Tunbridge, supplied by J. D. Beeman. Springfield, B. F. Rowland. Thetford Centre, A. H. Baker. Union Village, Guy Lawton. Wardboro, E. H. Bartlett. West Berlin, supplied by E. E. Wells. West Fairlee, supplied by A. H. Baker. Weston, H. F. Forrest. White River Junction, A. J. Hough. Wilder and Lewiston, supplied by S. P. Fairbanks. Williamsville and East Dover, A. A. Estabrook. Wilmington, I. S. Yerkes. Windsor, C. F. Partridge. Woodstock, F. D. Handy. W. M. Newton, Principal of Montpelier Seminary; member of Trinity, Montpelier, quarterly conference.

E. M. Smith, President Illinois Wesleyan University, Bloomington, Ill.; member of Trinity, Montpelier, quarterly conference. J. L. Reeder, Professor in Boys' School, Iquique, Chile, S. A. L. P. Tucker, R. C. T. McKenzie, E. L. M. Barnes, left without appointment to attend some one of our schools.

ST. JOHNSBURY DISTRICT

J. O. SHERBURN, Presiding Elder

Albany, A. G. Austin. Barre, A. E. Atwater. Barton, W. E. Douglass. Barton Landing, J. A. Dixon. Bloomfield, supplied by J. L. Wesley. Cabot, I. P. Chase. Canaan, G. W. Manning. Coventry, C. W. Robinson. Craftsbury, D. L. Evans. Danville and West Danville, S. G. Lewis. Derby, G. H. Wright. East Burke and East Haven, A. Gregory. East Charleston, J. Thurston. Evansville and Brownington, S. C. Vail. Glover, supplied by E. L. Alexander. Greensboro Bend and Stannard, supplied by N. A. Ross. Groton, W. I. Todd. Guildhall, A. C. Fuller. Hardwick, G. O. Howe. Holland and Morgan, G. C. McDougall. Irasburgh, P. N. Granger. Island Pond, E. J. Gale. Jay and Troy, G. C. McDonald. Lowell, to be supplied. Lunenburg and East Concord, supplied by W. J. McNeil. Lyndon, H. G. McGlauffin. Lyndonville, supplied by H. G. McGlauffin. Marshfield and South Cabot, C. G. Gorse. Newbury and West Newbury, W. C. Johnson. Newbury Centre and Boltonville, to be supplied. Newport, Joseph Hamilton. Newport Centre, to be supplied. North Danville, supplied by W. R. Patterson. Peacham, J. T. Baxendale. Plainfield, F. T. Clarke. St. Johnsbury, G. W. Hunt. St. Johnsbury Centre and East Lyndon, S. Donaldson. Sheffield and Wheelock, A. B. Blake. South Albany, supplied by A. G. Austin. Victory, W. I. Joseph. Wait's River and Topsham, supplied by E. S. Cudworth. Walden and South Walden, sup-

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A. L. Cooper, Conference Evangelist.

ST. ALBANS DISTRICT

C. S. NUTTER, Presiding Elder

Alburgh, X. M. Fowler. Bakersfield, J. S. Allen. Binghamville, H. S. Fuller. Cambridge and North Cambridge, G. M. Burdick. Colchester, to be supplied. East Elmore, to be supplied. Eden, to be supplied. Elmore, H. E. Howard. Enosburgh Falls, L. O. Sherburne. Essex and Essex Junction, A. B. Enright. Fairfax, supplied by A. W. Ford. Franklin, H. W. Worthen. Georgia and North Fairfax, to be supplied. Grand Isle and South Hero, supplied by C. W. Ross. Highgate, W. H. Atkinson. Isle La Motte, W. S. Dunn. Johnson, Hyde Park and Waterville, R. J. Chrystie. Middlesex, supplied by M. H. Ryan. Milton, C. P. Taplin. Montgomery, G. E. Deuel. Moretown and Duxbury, C. S. Hulbert. Morrisville, M. S. Eddy. North Hero, J. Q. Ansell. Richford, P. A. Smith. Saint Albans, W. S. Smithers. Saint Albans Bay, supplied by G. W. Sanborn. Sheldon and North Fairfield, C. M. Stebbins. Stowe, supplied by O. L. Barnard. Swanton, S. H. Smith. Underhill and Jericho, D. C. Thatcher. Waltsfield and Fayston, W. T. Miller. Warren, to be supplied. Waterbury, L. K. Willman. Waterbury Centre, to be supplied. West Berkshire, East and South Franklin, W. P. Stanley. West Enosburgh, G. W. Burke. Westford, supplied by H. S. Fuller. Wolcott, to be supplied. Worcester, Clark Wedgeworth.
O. E. Aiken left without appointment to attend one of our schools.

A Southerner on New England

REV. DR. STEEL, in his magazine, *The Rambler*, says:—

As I looked on the sterile New England hills and fields, fast locked in ice and snow so early as November, I was filled with admiration for the genius and industry and pluck that have planted here one of the highest civilizations of the globe. Then I mentally cursed that infamous system of slavery that hung like a millstone on the progress of the South. There is no comparison between the natural resources of New England and the South; yet in all the elements of a high civilization, industrial, intellectual and moral, New England is a century ahead of the South. And as the people are of the same stock, and possess the same genius for progress, I can explain the difference only by the institution of slavery. Never did one people confer on another a greater benefit than the North conferred on us when it sent three million men with guns in hand to compel us to get rid of African slavery. This sentiment may excite the sneer of the belated Bourbon in Dixie, but it is the Lord's truth. No, I'm not turning Yankee. That is cheap nonsense. I'm saying in type what every man who spends a fortnight in New England must say in his heart unless he has renounced his reason. Since we are rid of slavery, we are bounding forward, and at no distant day will lessen the distance between New England and ourselves. But to the extent where we do succeed, it will be on the lines of civil organization laid down by the New England Yankee. The ideas sprouted there and trans-

planted to our genial clime will make it the paradise of men: universal freedom; universal education; universal progress; religion the basis of the state, and every man and woman in it entitled to all the benefits it can confer. Here is a cheer for the land of the Puritan, but

"In Dixie's land I'll take my stand,
And live and die in Dixie."

I turned southward to carry back to Dixie a high admiration for New England. Hitherto my acquaintance with the people of New England had been limited to a few valued friends about Boston; but this trip gave me a glimpse of the interior. I was there as a Southern man, to talk on a theme which could easily revive passion even yet, and play the mischief. But I was received with uniform courtesy, treated with considerate hospitality, and cheered and thanked everywhere I went. I found a genuine sentiment of fraternity and patriotism among the people.

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Mrs. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

CHURCH REGISTER

POST-OFFICE ADDRESSES

Rev. L. B. Bates, Conference evangelist, 276 Meridian St., East Boston, Mass.
Rev. Geo. W. Crosby, North Toga, N. Y.
Rev. Joseph Harris, 16 Summit St., Somerville, Mass.

INTERNATIONAL LEAGUE CONVENTION.—The transportation committee of the cabinet of the First District have decided to make the Fall River River Line to New York and the Chesapeake & Ohio, through Baltimore, Washington, Covington and White Sulphur Springs, the official route for New England Leaguers to Indianapolis. The rate will be only \$21 from Boston. A side trip on the return, including Richmond and Old Point Comfort, will be offered at a slight additional expense. Arrangements will be made to provide all who wish it with meals en route and all accommodations in Indianapolis for the actual cost. One can go this way with congenial friends, first-class accommodations, no worry or anxiety, and at less outlay than in any other way.
LUTHER FREEMAN.

SUPPLY DEPARTMENT W. H. M. S.—An urgent need has come from one of our Southern ministers for a second-hand pulpit suit of large dimensions, as follows: 44 or 46 bust measure, coat 44 inches long, pants—waist 44 and long. Any one willing to supply this need will confer a favor by corresponding with the Agent of Supplies. There are also a few families to whom barrels should be sent. Auxiliaries, please look around and see if you cannot supply these needs. Apply to Mrs. D. F. Barber, Agent of Supplies, 51 Summit St., Newton.

INFORMATION WANTED concerning the burial-place of the following deceased members of the New Hampshire Conference. The year of death is noted after the name. Please address Rev. S. E. Quimby, Salem Dep't, N. H.

Stephen H. Cutler, 1839; Geo. W. Noyes, 1834; Joseph Dearborn, 1835; Ariel Fay, 1836; Alfred Medcalf, 1837; Boswell Putnam, 1837; J. McCaine, 1839; Lyman Wing, 1843; James Dow, 1844; Wm. Padman, 1846; Leonard Bennett, 1846; Samuel S. Matthews, 1847; Samuel Prescott, 1849; James F. Eaton, 1850; Abel Heath, 1852; L. D. Blodgett, 1852; Isaac W. Huntley, 1852; Thos. W. Andrews, 1854; John M. Blake, 1858; F. A. Hewes, 1859; Charles N. Lewis, 1861; Elijah Mason, 1863; Justin Spaulding, 1865; G. W. T. Rogers, 1868; Jacob Stevens, 1869; Abraham Folsom, 1872; John Smith, 1872; Benj. R. Hoyt, 1872; Warren Welbin, 1872; Richard Newhall, 1874; Freeman Ryder, 1872; Nathaniel L. Chase, 1875; A. A. Ca-well, 1881; Geo. F. Wells, 1883; Jesse Boyden, 1883; Loren H. Gordon, 1886; Silas Wiggin, 1886; I. H. McCoanell, 1889; Samuel Beedle, 1891.

—Standing water is never pure. The flowing water is fresh, cool, healthful. Certain persons were once compared to a bog or marsh, because they absorbed but never gave out; they received the truth, but never taught it. They learned the promises, but never imparted them to others; and hence they became stagnant, malarious, full of reptiles, like a bog. — Peloubet.

MARRIAGES

BENNETT — WARD — In Charlestown, Mass., March 3, by Rev. Raymond F. Holway, Auldon E. Bennett and Selma Ward, both of Boston.

KENNEDY — EATON — In Charlestown, Mass., March 9, by the same, William Kennedy and Annie M. Eaton, both of Boston.

GLIDDEN — WYMAN — In Charlestown, Mass., March 25, by the same, John E. Glidden, of Revere, and Velzora Wyman, of Boston.

JOHNSON — GOTT — In Charlestown, Mass., April 3, by the same, William S. Johnson and Nellie F. Gott, both of Boston.

BRIDY — MORRILL — In Charlestown, Mass., April 3, by the same, William S. Bridy, of Melrose, and Ettie M. Morrill, of Boston.

LOUGHLIN — BAIRDEN — In Arrowsto, Me., April 5, by Rev. C. F. Smith, James W. Loughlin, of New York city, and Maud M. Bairden, of Arrowsto.

TOWNSEND — RANSOM — In R-and-g, Mass., at the residence of Capt. E. A. Chandler, by Rev. W. C. Townsend, Charles E. Townsend and Lenna B. Ransom, both of Lowell.

WALKER — BARRETT — In Lynn, Mass., April 12, by Rev. George H. Cheney, Samuel K. Walker, of Lynn, and Mabel S. Barrett, of Brockline, N. H.

JAMESON — EBBETT — In Mars Hill, Me., April 15, by Rev. Geo. J. Palmer, Norman L. Jameson and Mabel E. Ebbett, both of Bridgewater, Me.

SALVATION ARMY MAY MEETINGS.—The annual interstate gatherings of the New England Salvationists will be held in Boston, May 1-4 inclusive, finishing with a great rally at Tremont Temple, Wednesday, May 3, at 8 p. m., when Commander Booth-Tucker will deliver his new sociological lecture entitled, "The Problem of the Poor and the Farm Colonies of the Salvation Army." Hundreds of Salvationists, Brass and String Bands, Message from Gen. Booth by Immense Gramophone Grand. Admission free. Reserved seats, 10 and 25 cents. Tickets for sale by any Salvation Army officer, and at Headquarters, 835 Washington St.; entrance on Pine St.

PREACHERS' AID COMMITTEE.—The Preachers' Aid Committee of the New England Conference will meet in the Historical Room, 38 Bromfield St., Boston, at 1:30 p. m., on Monday, May 1.
J. H. MANSFIELD, Sec.

NEW ENGLAND CONFERENCE — CHURCH AID SOCIETY.—The annual meeting of the Society for the assignment of churches from which to take collections will be held in the Committee Room, 36 Bromfield St., Wednesday, May 3, at 10:30 a. m. Churches desiring the help of the Society should be represented at this meeting by the pastor and one member of the official board.
GEO. S. CHADBOURNE, Sec.

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OBITUARIES

Rest for the toiling hand,
Rest for the anxious brow,
Rest for the weary, wayworn feet,
Rest from all labor now.

Rest for the fevered brain,
Rest for the throbbing eye;
Through these parched lips of thine, no more
Shall pass the moan or sigh.

Soon shall the trump of God
Give out the welcome sound
That shakes thy silent chamber walls,
And breaks the turf-sealed ground.

Ye dwellers in the dust,
Awake! come forth and sing!
Sharp has your frost of winter been,
But bright shall be your spring.

'Twas sown in weakness here;
'Twill then be raised in power;
That which was sown an earthly seed
Shall rise a heavenly flower.

— Horatius Bonar.

Sylvester. — Mrs. Sarah Jane (Carr) Sylvester was born in North Palermo, Maine, Oct. 2, 1829, and died, after a long and painful illness, in Worcester, Mass., March 8, 1899.

In 1865 she with her family removed from Maine to Chelsea, Mass., where in 1890 her husband, Mr. Asaph Sylvester, died. In 1893 she removed to Reading, and from there she again removed, in 1898, to Worcester, in which place she made her home with her son, W. A. Sylvester, one of the instructors in the Polytechnic Institute in that city.

Mrs. Sylvester's Christian experience was of a deep and serious character. Converted when but sixteen years of age, she grew up to womanhood with a firm and abiding trust in her Saviour. Salvation was her one all-important concern in life. She did not neglect other things, but she kept them in their proper places, to be attended to in due season. They were not allowed to interfere with her loyalty and love for her Master. To the end of her life she rejoiced in God. Her home, her children and the church held her affections. To each she proved herself a faithful woman. She was wise, thoughtful and prayerful. It might truly have been said of her: "Strength and honor are her clothing."

She leaves two sons, W. A. Sylvester, of Worcester, and Fred L. Sylvester, of Reading.

The funeral service was held in the chapel at Woodlawn Cemetery, Chelsea, where, beside that of her husband, her body awaits the resurrection of the just.

S. A. B.

Beedle. — Mrs. Priscilla Beedle, daughter of Caleb and Mary Woodward Barker, was born in Dresden, Me., Aug. 5, 1810, and died in the same town, Aug. 18, 1898.

In her childhood her parents moved to Pittston, Me., where they continued to reside. In this home, Feb. 4, 1838, she was married, by Rev. James Thwing, to John Beedle, of Richmond, Me. In that town they lived for more than sixteen years. Oct. 23, 1854, they moved to Dresden, where they both lived until their death, Mr. Beedle leaving for the home beyond, Oct. 12, 1894, and the patient, loving wife waiting longingly to join him and her Christ in the mansion that she knew was fitted up for them in the beautiful city of God.

Mrs. Beedle's health had been failing for some months, but her mind remained clear until a few weeks before her departure. She was stricken with apoplexy on the morning of Aug. 14, and the morning of the 18th left the home here for the home in heaven.

A daughter, Mrs. M. E. Wellman, who cared for her so faithfully and tenderly through her aged widowhood and last sickness, and a son, R. M. Beedle, of Gardiner, a grandson, a granddaughter, and two sisters survive her. She gave her oldest son to his country, and his death occurred at Deep Bottom, Va., Aug. 14, 1864. This, which brought great anguish to the fond mother's heart, with other cares and sorrows that come into a long life, were borne with a fortitude that the grace of God alone can give.

She was converted some time previous to her

marriage and joined the Methodist Episcopal Church, of which her husband was a member. She was a reader of ZION'S HERALD ever after it was joined with the *Wesleyan Journal*, of which her husband was then a subscriber. Her parents were Methodists, and all her sisters and one brother of a family of seven daughters and two sons. The oldest and youngest daughters died long years since, but the band of five sisters was unbroken for more than forty-five years. The first of the five to be called home was Mrs. Mary Palmer, of Whitefield, Me., March 25, 1897, aged 84 years. Feb. 27, 1898, Miss Deborah Barker, the youngest of the band, died in Gardiner, Me., aged 76 years. The sisters surviving are Mrs. Grace Katon, of Pittston, Me., and Mrs. Elizabeth McFarland, of Bowdoinham, Me.

When I first came to this charge three years ago, Mother Beedle came to church quite regularly, although obliged to ride two miles, and her thoughtful, earnest attention was always an inspiration. She continued to come as long as she possibly could. It always did me good to visit her in the home, where the itinerant ever had been and was a welcome visitor. I judged by what I saw and learned that as a wife and mother she was best described in Prov. 31. And with St. Paul, and so many others since, she fought the good fight and kept the faith, and the crown is hers.

J. W. PRICE.

Dustin. — John K. Dustin was born at Topsam, Vt., Feb. 18, 1815, and died at Lanesville, Mass., Nov. 29, 1898.

He lived on the family farm until he was twenty-one years old, when he came to Massachusetts to learn a trade. He located at Quincy, became a stone-cutter, and afterward was foreman of stone-cutters at the extensive granite works in operation at that time at Quincy and Lanesville. In 1859 he removed to Lanesville, where he superintended the cutting at the quarries until 1868, when he started a grocery store. After retiring from the grocery business he engaged in the real estate and insurance business.

Mr. Dustin was twice married, his first wife being Angelina S. Heath, of East Corinth, Vt. His second wife was Harriet Barker, of Lanesville, who survives him.

By the death of Mr. Dustin our church at Bay View has lost one of its original members, one of the chief among its founders, and a most generous supporter of the church during all the years of its history. His Christian experience dates from an earlier period than the organization of our church at Bay View, but at that time he became a member, and it was through his generosity and that of several others that the neat church edifice at this place became a possibility. His generous gifts have greatly helped the church from its beginning. He gave also to the church of his choice the benefit of his wise counsels and the influence of a godly life. He possessed a kindly disposition and a retiring manner. These, together with his earnest Christian testimony, which was both lived and spoken, won the respect of all.

He was a subscriber to ZION'S HERALD for forty years or more. The bereaved widow and family have the sympathy of the entire community.

C. N.

Richardson. — Chauncy S. Richardson died at his home in South Paris, Maine, March 5, 1899, in the 67th year of his age. He passed away while the church bell was ringing for the evening service, and by his departure the church loses one of its most faithful and loyal members.

He was converted when a boy, and some time after united with the Methodist Church of Rumford. In his early life he followed the sea, but finally settled in Rumford, where he was an active member of the church, filling its different offices, including Sunday-school superintendent and class-leader. He lived for a time in Gorham, N. H., and Bethel, Me. In the latter place he was again appointed class-leader. In 1885 he located at South Paris, where he has since lived. He at once united with the church of his choice, and has ever been much interested in all its work, serving as teacher and treasurer of the Sunday-school and trustee and steward in the church.

Mr. Richardson was twice married. His second wife, who survives him, was Mrs. Ada Swift. She and a daughter, Mrs. Sherman Ordway, are left to mourn the loss of a kind and faithful husband and father, one who in the busy cares of life found time for family worship, and ever remembered with grateful heart the mercies and

blessings of his Heavenly Father. He often expressed himself in his testimonies as feeling that his blessings were greater than he deserved.

A few weeks before his death he suffered a stroke of paralysis, from which he rallied and for a few weeks was about the house. Though weak, he was comfortable and enjoyed his home very much, and we all hoped he might remain with us for a long time; but the second stroke came, and from that he rallied but little, and for two weeks was a great though very patient sufferer. Not a murmur escaped his lips. His faith in God was strong and abiding.

A good man has thus left us. While we join with the family in mourning, we pray God they may have Divine grace to sustain them in their sorrow.

I. A. B.

Merrill. — Abraham Hedding Merrill died at Canobie Lake, N. H., March 7, 1899.

He was the son of Rev. Abraham Hedding Merrill, more familiarly known as "Father" Merrill, one of the most prominent preachers of early New England Methodism. He was born at Lynn, Mass., March 8, 1831, during his father's pastorate in that city. His educational advantages were those afforded by the schools of the communities in which his gifted father labored, supplemented by a course at Wilbraham Academy. At the close of his school life he entered the employ of his brothers, Messrs. William and Joshua Merrill, merchants of Boston. In 1865 failing health obliged him to retire from active business pursuits, and he located in Salem, N. H., his father's native town, where he has since resided.

His tastes were literary, he being a man of books rather than of business. He was a frequent contributor to the newspapers and also to the *Youth's Companion*. Many of his poems give evidence of unmistakable literary talent. Although he was gentle in his manner and of a retiring disposition, yet he was a man of strong convictions, and hesitated not to express his sentiments without fear or favor. He was a pronounced antagonist of slavery in the days when it cost to be an abolitionist. The cause of temperance won his earnest support, as did every movement designed to lessen evil and promote the good.

He was converted when about fifteen years of age, during his father's pastorate at Church St. Church, Boston, and continued a faithful and earnest disciple of Christ until death. After removing to Salem he became an active worker in the First Church, serving as Sunday-school superintendent and class-leader for many years. Although he had been able to attend the services only occasionally for several years, his interest in the work never abated. It was always a joy to him when the church was successful and sinners were saved.

An unusually large measure of suffering and sorrow fell to his lot in his last years — the death of his wife in 1892 being an especially heavy affliction — yet his faith in the integrity of the Infinite never wavered. Religion was a reality. Christ was an intimate friend and the Holy Spirit

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an ever-present Comforter. In his declining days he leaned entirely on God, and his support never failed him. The atmosphere in which he lived was spiritual; there was always liberty in prayer in his presence. His hold on the unseen never relaxed, but seemed rather to strengthen, as he entered the border-land; his faith grew stronger and his hope brighter. Often has he said to the writer, "I am ready to go." Indeed, he felt it was better to depart and be with the Lord. He waited trustfully until the messenger came, then "he was not, for God had taken him." A granddaughter, Miss Nettie Merrill, and three brothers, Jacob S., William B., and Joshua, president of Boston Wesleyan Association, are the near relatives that survive him.

E. B.

Bryant. — Mrs. Elizabeth Hurst Bryant, daughter of Benjamin and Angeline Hurst, was born in West Fairlee, Vt., Nov. 5, 1853, and died in Sanbornville, N. H., Jan. 12, 1899.

Converted at the age of fifteen, she joined the Congregational Church in her native town. She was married to Rev. O. W. Bryant by Rev. Wm. Scofield, Oct. 20, 1879, and united with the St. James' Methodist Church, Manchester, in 1884. She removed to West Thoron in 1890, where Mr. Bryant had been appointed pastor, in connection with Ellsworth. Ever after, her lot was within the ranks of the itinerancy — West Thornton and Ellsworth, 1890-'93; Stark, 1894-'96; Sanbornville and Brookfield, 1897-'98 — and from her pleasant, quiet home in Sanbornville she passed out into the life beyond.

Mrs. Bryant was the last of a family of six children. A brother died last autumn. An aged mother survives.

Mrs. Bryant was of delicate constitution, and for several years has been gradually weakening in physical strength. She was, however, able for the most part to attend to her home duties, and was deeply interested in the work of her husband. At the time of her death she was teacher of a class of girls in the Sabbath-school.

The funeral services were held in the church on Sunday, Jan. 15, conducted by Rev. J. E. Bobbitt, presiding elder, assisted by Rev. G. W. Jones and Rev. E. J. Deane. A very touching committal service was in charge of the Daughters of Rebekah. The burial was in a beautiful spot, overlooking the lake, just outside the village.

Mrs. Bryant was a faithful wife, an earnest Christian, and had drawn around her a large circle of friends, who, with her husband and mother, sadly mourn her departure.

EMERSON.

Dustin. — Isaiah A. Dustin, son of Rev. Caleb Dustin (once a member of the New Hampshire Conference), was born at Hartland, Vt., Sept. 28, 1828, and died at Derry, N. H., March 1, 1899, aged 70 years.

Mr. Dustin married Miss Mary A. Adams, March 8, 1848. Of their six children three are now living. Mrs. Dustin died July 20, 1886. His second wife, who survives him, was Miss Maggie E. Flood.

Mr. and Mrs. Dustin were converted in 1860, and were baptized and received into the First M. E. Church in Derry by the writer. From his distinguished ancestor, Hannah Dustin, he inherited a brave and patriotic spirit. Oct. 2, 1861, he enlisted as a private in the 6th Regiment, New Hampshire Volunteers, in which he served until discharged by reason of sickness, May 17, 1864. Because of his capacity and efficiency, he was promoted to orderly sergeant, second lieutenant, first lieutenant, and finally to captain. In ten battles he distinguished himself for heroism. After the war he served with great fidelity for several years as deputy sheriff in Rockingham County. He was a charter member of Upton Post G. A. R., in which he served as senior vice-commander and commander. He was its last adjutant.

Captain Dustin was loyal and very helpful to the church of his fathers, and will be greatly missed. He was choir-leader for a long time. He has served for several decades as trustee and steward, and was recording steward at the time of his death. He was a genial and lovable man, and enjoyed the confidence of the community generally.

His funeral was largely attended. His old pastor, whose return to Derry he had warmly wel-

comed, conducted the last sad rites, assisted by a quartet and the G. A. R. Post, which attended in a body.

Our comrade, both in carnal and spiritual warfare, has been "mustered out" for higher "promotion." We expect he will say, on presenting his final report to the Captain of our salvation: "I have fought a good fight." And all of us who so deeply mourn our loss may add that the "good fight" well fought will ensure for us the realization of the "exceeding great and precious promises" made "to him that overcometh."

J. W. ADAMS.

Bryant. — Miss Myra M. Bryant, daughter of George and Sylvia L. Bryant, of North Brookfield, Mass., died of diphtheria, Feb. 27, 1899, her 23d birthday.

She was born in Hubbardston, and came with the family to North Brookfield when quite young. She was educated in the public schools, and spent one year in the Normal School at Framingham. Myra was a bright and apt scholar, always standing well in her classes, and being of a cheerful and social disposition, made and held many warm friends both among the young and those of more mature years.

Miss Bryant united with the Methodist Episcopal Church, Jan. 3, 1897, and was faithful and beloved. In April two years ago, she had a severe illness, from which she never fully recovered. She hoped to be well when springtime had fully come, but during the blizzard in February she took cold, and on Washington's Birthday she took her bed and failed rapidly until death came. When informed that she could not live, she called for her father and mother, her two sisters, Mabel and Gladys, and other members of the family, and they went the window outside, where she could see them. To each of them she spoke loving words of farewell, requesting them to meet her in heaven. She was perfectly resigned, and died in great peace with bright hope of the resurrection when this mortal shall put on immortality.

Her pastor preached a very appropriate sermon in the church, shortly after her death, from Rev. 14: 13: "Blessed are the dead which die in Lord."

N. L. P.

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BOSTON PREACHERS' MEETING

Dr. Tigert's Address

A LARGE number of ministers and laymen assembled in Wesleyan Hall on Monday last to listen to an address by Rev. Dr. J. J. Tigert, editor of the *Methodist Review* of the Methodist Episcopal Church, South. Rev. W. T. Worth presided, and Rev. James Mudge, D. D., conducted the devotions.

As a sort of prelude to his formal address, which was purely theological, he referred to the Southern race problem by declaring that it was not to be solved by any *a priori* assumptions, but upon an inductive basis of facts; and that the work among the colored people of the South has gone beyond the experimental stage.

His theological theme was, "The Relation of the Conservative and Progressive Elements in the Present State of Theology." Progress, he said, seems to the conservative like treachery to the truth itself. The reconciliation between conservatism and progress must be found in our conception of revelation. The hardest conservative would not assert that there is no difference between the forms of the communication of divine truth in the Old and New Testaments. And we should also let it be understood that all revelations of doctrine by Jesus stand in their own light. Take A lam, for example, and we find there is not a single reference — whatever other references there are to him in the Gospels and other New Testament writings — to Adam by Him. Now if Jesus can give an account of human sin and the desperate wickedness of the human heart, and the redemption of the human race, without A lam, we may be able to find a theology without Adam that shall be as eternal as the personality of Jesus Himself.

Or take the twenty-five articles of the Methodist Episcopal Church, South. There was a time when these articles were justly measured, but ministers have begun to regard them as infallible. But (1) this has never been true historically; and (2) it is against the fundamental idea of Protestantism that they should be so regarded.

After referring to the Methodist attitude on the doctrine of free-will, he said that at some future decennial, ecumenical council in City Road Chapel, London, where Methodism was born, where you send your best theologians and we send ours, the colored brother his, and the Wesleyans forget their constitutional conservatism and send theirs, it may be possible to frame some statement of faith that shall clearly show what Methodism the world over stands for.

Dr. Tigert expressed the belief that we are coming to a larger Christianity than any of the past forms have shown.

Bishops Grant and Derrick, of the African M. E. Church, spoke briefly, arousing considerable enthusiasm by their references to the colored problem, as well as by their apt stories, cleverly told. Bishop Grant declared that Bishop Hartzell will accomplish as much on the West Coast of Africa as could be done by any other man in a hundred years, because of the confidence reposed in him.

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W. F. M. S.

The second quarterly meeting of the New England Branch was held in First Church, Somerville, April 12. The large attendance of friends, the gracious hospitality of the ladies of the church, the excellent music, the helpful and inspiring addresses, and the reminiscent service in connection with the thirtieth anniversary of the Society, all conspired to make this Branch meeting one of unusual interest.

The report from the various Conferences, presented by the home secretary, showed that in spite of the inclement weather and prevailing illness the work was prospering. Mrs. Alderman's quarterly report contained many encouraging facts concerning the work abroad.

A highly interesting and enlightening address was given by Dr. I. E. Chase, of Haverhill, on the subject of Mexico. A graphic account of the customs and characteristics of the Mexican people as he had observed them, also a little glimpse of the work done by our Society in the Girls' School in Mexico City, were listened to with eager attention.

Our treasurer told of \$9,262.41 received during the quarter, and \$5,713.93 paid in expenses and remittances, leaving a balance in the treasury of over \$700. She also reported encouraging receipts for the Lucy A. Alderman memorial.

A pleasing feature of the program, and one of deep significance, was the reading of a congratulatory letter from President Warren of Boston University, enclosing a generous gift for the Harriet Warren Memorial in India.

Miss Louise Manning Hodgkins, with her wonted grace and attractiveness, introduced the reminiscent exercise in connection with the thirtieth anniversary. She announced that it was to be an experience meeting, and a cordial invitation was given the ladies to speak of some interesting fact connected with the early history of the Society. The request met with hearty cooperation, and several ladies spoke with deep feeling of the precious memories which were awakened by the subject, "I Remember." Mrs. W. F. Warren, Mrs. Elizabeth Sleeper Davis and Mrs. S. J. Steele, women who had labored so faithfully for the cause and now gone to their reward, were referred to in the tenderest terms of affection. Mrs. Dr. Butler, one of the founders, spoke briefly of the early beginnings of the Society. It was a service long to be remembered. Looking at a chart hung upon the wall giving the growth of the organization during its thirty

years of existence, we could but say in our hearts, "How marvelously hath God wrought!"

The address of the afternoon was given by Miss Danforth of Japan. The speaker was at her best, and the hearts and thoughts of the audience were with her from first to last. All too soon came the hour for closing, and when the benediction was pronounced and we left for our homes, every one felt that a day of unusual stimulus to missionary work had gone into the annals of the New England Branch, and had given its blessed inspiration to a new decade of service.

A. W. P.

In Memoriam -- Ernest Ober

AT the Wesleyan Academy at chapel on Sabbath afternoon, April 23, the students presented an elegant Bible in commemoration of Ernest Ober, of Beverly, one of their number whose death in January was appropriately noted in these columns. This gifted young man had won a lasting place in the affections of his fellows by his noble and persuasive Christian living. It is refreshing in these days when colleges and schools are often thought to be without old-time religion, to note that in our oldest Academy there is a hearty recognition of the beautiful power of a brave and sunny Christian faith. Principal Newhall writes that this gift was the spontaneous offering of the students, who were deeply touched during its presentation. He reports that the spring term prayer-meetings are full of interest, and that with every week new voices are heard. The school is fortunate in the pastorate of Dr. W. H. Thomas, who is a wise spiritual counselor.

— General Booth celebrated in Sydney, South Australia, on Monday, April 10, his seventy-first birthday. An admirer testifies that in his old age the General preserves the youthfulness, the vigor, the industrious methods of youth. "His theology is still the theology of his youth, but his methods ever change. No man has been more willing to learn from experience, none more able to adapt himself to circumstances. His purpose is to win souls, and to do that he is willing to use any legitimate means; to make himself a laughing stock, to wear broadcloth in princes' houses, to enter the poorest slums. His consuming zeal, his self-sacrificing energy, his singleness of purpose remain a lesson and a rebuke to a lukewarm generation."

— God is not a crutch coming to help your lameness, unnecessary to you if you had all your strength. He is the breath in your lungs. The stronger you are, the more thoroughly you are yourself, the more you need of it, the more you need of Him. — Phillips Brooks.

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